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Volume 24, NO. 2

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The Parable of the Wise and Foolish Virgins

By William Blake
(English, 1757-1827)

WATER COLOR, 1822. ORIGINAL IN THE TATE GALLERY, LONDON.
PHOTO COURTESY BRITISH INFORMATION SERVICES, NEW YORK.

IN THE COURSE of a long and uneventful life, all but three years of which he spent in London, William Blake worked incessantly without ever escaping poverty. But lack of success did not discourage him, for as one of his few friends and loyal patrons once said, "he feared nothing so much as being rich lest he should lose his spiritual riches."

Blake was less concerned with the things of this world than with his visions and dreams. These he poured forth in an endless stream of books, paintings, and engravings, inspired by the Bible, Milton, and Dante. His fame formerly rested mainly on his poetry, especially the "Songs of Innocence" and "Songs of Experience." Now, at last, he is being recognized as one of the great religious artists of all time. In his designs he fuses the influence of Michelangelo and of Gothic sculpture, a strong feeling for classic beauty and a romantic sense for the emotional qualities of line and color, into a personal style expressive of his deeply religious soul.

The water-color painting of the Wise and Foolish Virgins, of 1822, belongs to Blake's finest compositions. Four slightly different versions of it are known to exist.

The sound of the trumpet has roused the maidens from their slumber. Closely together the five who had wisely prepared themselves walk forward to meet the bridegroom. The light of their lamps shines calmly on their graceful forms. They are relaxed and happy in anticipation of the joy they know will be theirs when they celebrate the wedding feast.

But the foolish virgins toss their empty lamps in despair, for the hoped-for moment has arrived and they are not ready for it. Their tears, their shame, their frenzied pleading are of no avail. Sent back to buy the oil they had neglected to provide, they must arrive too late—the door will be shut to them, and the bridegroom will know them not.

Above the two groups with their sharp contrast of flowing, harmonious rhythms against criss-crossing, angular lines, and almost one with the dark sky, the angel blows his trumpet like the herald of Judgment Day. He symbolizes the warning Jesus gave his followers, his appeal for them to prepare "for ye know neither the day nor the hour wherein the Son of Man cometh."

WALTER L. NATHAN

Our debt to the Reformation

By Roy L. Smith*

THERE IS NO CHRISTIAN in all the world today who is not in debt to the Protestant Reformation beyond all his power ever to repay.

The reason for this highly significant fact lies in the positive character of the Protestant movement. Its leaders were not mere rebels against an established order. They were, rather, thinkers who blazed new spiritual trails and explored new areas of religious truth and experience.

That they did revolt against the spiritual totalitarianism of the Roman Catholic Church and an "infallible pope" is true, of course, but without exception the great ones of the movement were men who undertook, first of all, to do their work inside the Church and finally left it because they were forced out of it. They did not exile themselves. They were made into revolters by the Church which was stubbornly inhospitable toward the reforms upon which they insisted.

In three respects they established themselves in history as being much more than ecclesiastical insurrectionists.

1. The leaders of the Protestant Reformation were, without exception, great scholars.

In all the long list of those to whom the movement owed its rise (which includes individuals from almost every nation of Europe) there is not one who exerted a commanding influence who was not a graduate of one of the best universities of the continent. Moreover, they were university lecturers and scholars who had achieved a reputation for great learning before they enlisted in the Protestant movement.

For partial proof of the foregoing statement consider the vast influence of the great books produced by the outstanding Protestant leaders. They are, even today, powerful factors in Christian thinking and Roman Catholic scholars continue trying to answer their reasoning and arguments hundreds of years after the deaths of their authors. Such a tribute is never paid to a mere rabble-rouser; only to men of sound scholarship.

It is a fact, of course, that unscrupulous self-seekers attempted to attach themselves here and there to the Protestant movement. For reasons sometimes personal and sometimes political, demagogues and exploiters of popular passion undertook to ingratiate themselves into Protestant councils and benefit by the widespread uprising. But their influence was never more than local and temporary, and their power to prostitute the Reformation was nil. The guiding genius of the movement was always rooted in logic and fact. It was a university product, born of the finest academic traditions.

2. The leaders of the Protestant Reformation were creative thinkers.

It is true, of course, that they were reformers intent on correcting monstrous abuses in the life of Christendom, but they were also much more than reformers. They criticized, but they also proposed constructive remedies. They cried out with all the powers at their command against the evils of their days, but they also exalted virtues and godly ways both by unanswerable argument and by righteous living. They were not cynics who despaired of the Church; they were men of profound faith who believed in the coming of the Kingdom of God.

As evidence of the creative quality of their minds we must again cite their writings. Calvin's *Institutes*, for example, has been as influential in its field as Karl Marx's *Das Kapital*, or Adam Smith's *Wealth of Nations*, has been in the field of economics. No modern economist can be granted the title of scholar who is not familiar with the ideas of those two great thinkers, and no modern theologian can be called a scholar who is not conversant with the teachings of such men as Hus, Erasmus, Zwingli, Bede, Luther, or Comenius.

One of the most convincing evidences of the creative quality of Protestant thinking was the counter-reformation which got under way inside the Roman Catholic Church soon after the Protestant movement began to show its strength. There is no insulation against ideas. No political or religious totalitarianism has ever been able to build its walls high enough to shut out germinal ideas. Truth has always found its way through every iron curtain absolutism has ever raised. It was so in the days of the Protestant Reformation; it is true today. The infectious political ideas which gave rise to the French and to the American Revolutions ultimately found their way into the thinking of the tightest monarchical system, and the liberal spiritual convictions of the great creative thinkers of the Protestant movement eventually made themselves felt as deeply inside as outside the Roman Catholic Church.

3. Protestantism was a positive movement.

It has been extremely unfortunate that the Reformation has been labeled a "protest." The English word "Protestant" is a misnomer; the European name "evangelical movement" is far more accurate and descriptive. "Prot-

*Editor, *The Christian Advocate*, Chicago, Illinois.

Martin Luther's Prayer

O LORD GOD, Thou has made me a pastor and teacher in the Church. Thou seest how unfit I am to administer rightly this great and responsible Office; and had I been without Thy aid and counsel I would surely have ruined it all long ago. Therefore do I invoke Thee.

How gladly do I desire to yield and consecrate my heart and mouth to this ministry! I desire to teach the congregation. I, too, desire ever to learn and to keep Thy Word my constant companion and to meditate thereupon earnestly.

Use me as Thy instrument in Thy service. Only do not Thou forsake me, for if I am left to myself, I will certainly bring it all to destruction. Amen.

estant" suggests something negative; "evangelical" describes something positive.

The "Protestant" Reformation was a positive movement in the field of religion which made an actual contribution to the life of Christendom, without which all of modern Christianity would be vastly poorer. In its benefits even Roman Catholics have shared very largely.

The positive character of the Protestant Reformation appears from at least five angles.

(1) Its great leaders all taught that every penitent person has an unchallenged right to proceed directly to the heart of God in search of forgiveness of sin, and that no human being has ever been divinely commissioned to interfere. Every man is a priest unto his own soul.

(2) All the great Protestant teachers also taught that the Bible is the supreme spiritual authority for any Christian in all matters of faith and conduct. As a result of Protestant emphasis upon the supremacy of the Bible it is now available to seeking souls in considerably more than one thousand languages and dialects.

(3) Supplementary to their teachings concerning the Bible, the great Protestant leaders all taught that any soul in search of God and truth might confidently expect and rely upon the guidance of the Holy Spirit as he adventured in his seeking. This doctrine declared the independence of all souls from all spiritual tyrants.

(4) The scholars who taught the fundamentals of the Protestant faith all believed in the supreme sanctity of the individual. He is always more important than any institution.

(5) Protestantism declared for a single standard of morality for all the clergy and all the laiety. There was nothing about an ecclesiastical ordination, its leaders declared, which exempted a priest from the common requirements of good morals, nor was there anything about the unprofessional status of the laiety which could degrade the sanctity of their callings.

Never since the days of the Protestant Reformation has it been possible for Christendom to lose sight of these great fundamentals of the faith.

What happened at Des Moines

The 21st Sunday School Convention inspires lay leaders

By Lemuel Petersen

SOMETHING GREAT happened at Des Moines this past summer. The whole city knew about it. The 4,229 delegates* who came from all parts of the United States and Canada, from three U. S. possessions, and five other countries knew about it. Millions of newspaper readers knew about it.

It was the 21st International Sunday School Convention, sponsored by the International Council of Religious Education, which was held July 23-27 in the capital city of Iowa. What happened at that gathering, the ordinary, "grass roots" Sunday school teachers and officers who attended will not soon forget. Many said it was the greatest Christian gathering they had ever been in. Many had not dared to hope that Sunday school workers were enough interested and consecrated to rally together in this fashion.

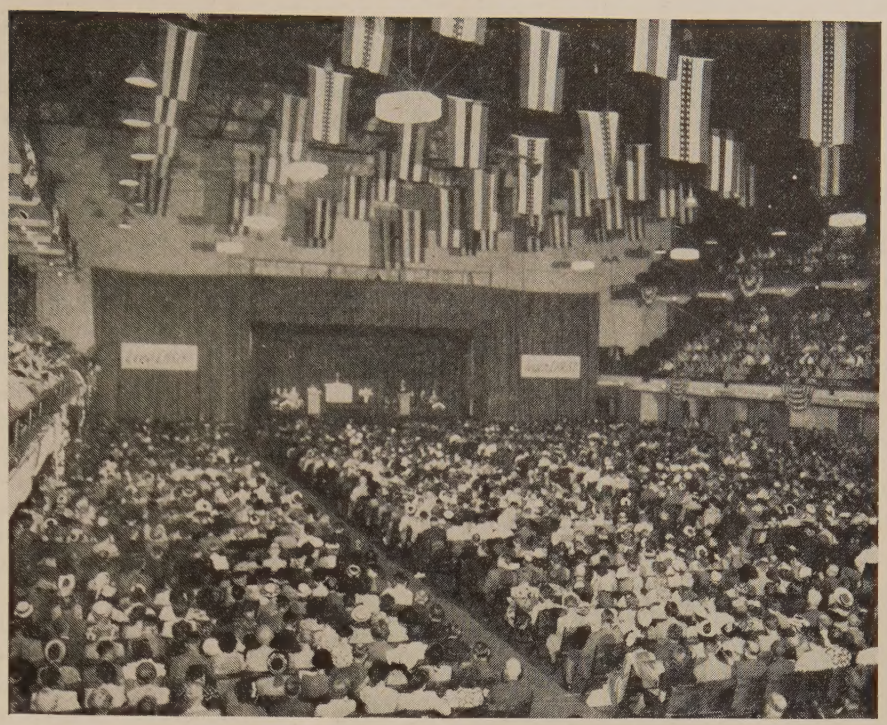
This was the latest in a long line of national and international Sunday school conventions which have been held in the past 115 years, since the first one in New York City in 1832. Like the earlier conventions, it was largely inspirational in character and designed to appeal primarily to the lay Sunday school workers, who are too often isolated and have too little chance to feel their solidarity and strength. Unlike the Conventions of the past twenty years, it made no serious attempt to give detailed, professional training in church school principles and methods. Its significance, indeed, is that it did symbolize the Sunday school forces of the country—the faith and enthusiasm of the 400,000 pastors and Sunday school superintendents, the two million teachers, and the twenty million church school pupils of the United States and Canada.

Six mass meetings were held during the five-day Convention. At the opening meeting in the Coliseum on Wednesday night, July 23, more than 7,000 were present. There was also a large attendance at the evening meetings Thursday, Friday and Saturday. Even during the day delegates would arrive in the Coliseum before 8 A. M., stay during the long morning session, linger on into the afternoon, and come back more eager than ever in the evening.

The climax was reached Sunday afternoon and evening in two unusual services. The afternoon meeting was held in cooperation with the World Sunday School Association and brought speakers from Hungary, India, the Philippines, and the United States. The service of consecration and challenge was held Sunday night with 12,000 to 14,000 crowding into the Drake University Stadium for a closing pageant and sermon.

More than fifty denominations were represented. Thus, the solidarity of the Sunday school movement was shown. From major denominations, middle-sized and smaller ones, came Sunday school teachers and superintendents to demonstrate their unity "in the task of teaching for Christian living."

*Final registration figures showed that there were 4,229 fully paid delegates, an estimated 3,646 additional persons who bought single session tickets. Between 12,000 and 14,000 attended the final session.



On the opening night of the Convention, Harold Stassen addressed a crowd of more than 7,000, meeting in the Coliseum in Des Moines.

The variety in unity of the delegates was shown also in that white and colored, city and rural folk, rich and poor, those of high station and those of humble estate all came together in one place, worshipped together, ate together, lived together for five wonderful days. There was no discrimination in any way. This was a gathering of Christians.

More than twenty-five men and women, of whom half were lay persons, spoke from the platform during the Convention. Internationally known speakers considered today's urgent problems of Christian education and led the delegates in a searching of their own lives and efforts. Harold E. Stassen led off the opening night with a keen analysis of the contemporary world situation and a challenging presentation of the imperatives of Christian education.

Other speakers during the Convention were: Attorney General Tom C. Clark; Dr. Roy L. Smith, editor of *Christian Advocate;* Dr. Mark Dawber, executive secretary of the Home Missions Council of North America; Dr. Paul Quillian, pastor of the First Methodist Church, Houston, Texas; Miss Ruth Isabel Seabury, secretary of missionary education, Missions Council of the Congregational Christian Churches; Dr. J. Carter Swaim, educational representative of the I.C.R.E. for the Revised Standard Version of the New Testament; Dr. Mordecai Johnson, president of Howard University, Washington, D. C.; Dr. Robert W. Searle, director of community relations of the Protestant Council of the City of New York; Right Reverand John A. Subhan, Methodist Bishop of the Bombay area, India; Mrs. Samuel Catli, school teacher of Manila, Philippines; Dr. Bela Vasady, secretary of the Ecumenical Council of Hungary; Dr. Gerald E. Knoff, associate general secretary of the I.C.R.E.

In three interesting forums held in the mornings, Christian leaders attacked some problems common to all church schools. Mrs. Grace Sloan Overton, noted author and lecturer on family and youth problems, led the forum Thursday morning with an address on family life and preparation for it. Friday morning Dr. Charles J. Turck, president of Macalester College, St. Paul, Minn., talked on "Education for Christian Leadership," and Saturday morning Dr. Reuben H. Mueller, executive secretary, Board of Christian Education of the Evangelical United Brethern Church, spoke on "Evangelism Through Community Cooperation." Each morning two church school workers told what they had done in their churches and communities in meeting these problems, following which questions from the audience were answered by a panel of denominational and interdenominational leaders.

Each of the three mornings noted Bible scholars gave 50-minute studies on the Scriptures and their contents. In each case the emphasis was on the Bible as the foundation for Christian teaching. Dr. Paul J. Hoh, president of Lutheran Theological Seminary, Philadelphia, Dr. Ernest Trice Thompson, professor of church history, Union Theological Seminary, Richmond, Va., and Dr. A. G. Wehrli, dean of Eden Theological Seminary, Webster Groves, Mo., were the Bible study leaders.

Preceding the morning Bible hours were periods of prayer and worship. At 8 A. M. three downtown churches were open for private prayer and meditation. Many delegates took advantage of this opportunity. Then, at 9 A. M. the delegates gathered in the Coliseum for half hour periods of worship.

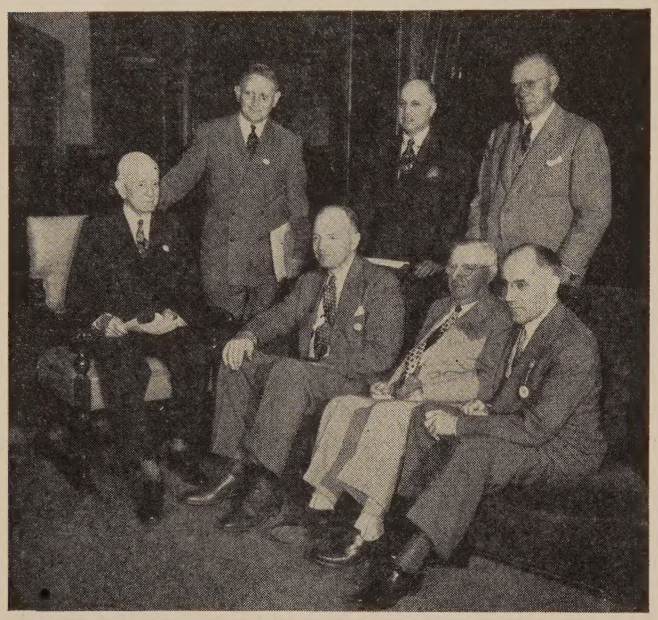
On Sunday night the Convention closed with a great consecration service in which 180 persons participated in a pageant on the Convention theme, "Live Christ—Teach Christ," 800 sang in the choir, and Dr. Quillian challenged the delegates to go home and "Live Christ in Personal Commitment." The climax came as the choir sang the Hallelujah Chorus at this last service.

Since the day some 170 years ago when Robert Raikes began the first Sunday school, lay men and lay women have been leaders in the movement. From top to bottom they have provided the leadership and stability of this

modern effort of the church to teach its young the Christian faith and way of life. It was fitting, therefore, that the denominations each should choose one person from their lay Sunday school workers to be honored for his contribution to Christian education. James L. Kraft, longtime superintendent in his church and officer of the International Council, presented special copies of the Revised Standard Version of the New Testament to those being honored. As a surprise feature, he himself was in turn honored by being given a copy.

In the adoption of a Statement of Objectives and a supplementary statement, the Convention delegates affirmed their basic Christian faith and set themselves against the evil forces of the day:

" . . . we re-affirm our conviction regarding the sufficiency of the gospel of Jesus Christ to meet the needs and to give the only effective answer to the turbulent conflicts of our chaotic times, and our conviction that the



Officers of the International Council, at Des Moines: Left to right, back row: T. J. WATSON, vice president; LUTHER WESLEY SMITH, chairman, Board of Trustees; ROY G. ROSS, General Secretary; ALGOT F. JOHNSON, vice president.

On couch: HAROLD E. STASSEN, president; J. L. KRAFT, treasurer; C. H. DICKINSON, vice president.

power of this gospel can be made effective in the accomplishment of the will of God by the ministry of teaching," they said.

They declared they would "resist within our borders the ideology of atheistic communism and all other Godless materialisms . . ." They committed themselves in "constant effort to win men's hearts from secularism which denies God's part in all of life; from racism which denies the brotherhood of all men; from militarism which holds war as inevitable and places trust in naked force instead of the disciplines of peaceful change; and from that materialism which puts possessions before service and holds things as more sacred than human welfare—a materialism often so glaringly displayed in our own economic system."

Each afternoon the delegates from twenty-nine denominations met separately for three hours, during which national leaders told of educational programs for their churches and in which all shared their problems and experiences. These meetings, along with the exhibits of Sunday school materials of many denominations, were among the worth while educational features of the Convention. Those who came to learn how better to do their Sunday school work went home with many new ideas and suggestions.

Friday morning, early, many of the state groups met for forty-five minutes, during which state leaders presented the interdenominational program and future events of their areas.

Each morning and evening for about fifteen minutes the Rev. Elbert E. Gates, Jr., Los Angeles Baptist pastor, led the delegates in the singing of the familiar and great hymns and songs of the church. By the end of the week he had the audiences of three to seven thousand persons singing as one great choir. Never had the delegates been a part of such great singing groups as these. There were other special musical numbers during the week, all of which provided the delegates with unusual enjoyment.

Many luncheon and dinner meetings brought delegates together for fellowship. The major dinners were four: youth, superintendents, laymen, and council officers. Attendance at these ran to more than six hundred, and many more would have attended if they could have been accommodated. Music, toasts, and speeches were main features.

Finally, officers of the Convention were elected. Harold E. Stassen was reelected president, to serve a second four-year term. Mr. Kraft was reelected vice-president and treasurer. Dr. Roy G. Ross was renamed secretary. Other vice presidents are Alfred H. Avery, Malden, Mass.; Dr. C. H. Dickinson, Toronto; Ralph W. Gwinn, Washington, D. C.; Algot F. Johnson, Minneapolis; Mrs. J. N. McEachern, Atlanta, Ga.; Thomas J. Watson, New York City; Dr. B. A. Whitmore, Nashville; Edwin B. Lindsay, Davenport, Ia., and Harry Hines, Dallas, Texas.

That the Sunday schools of America are still vital and have a very important task to perform was amply demonstrated at this Convention.

That there are thousands of alive and serious-minded Sunday school teachers, that they are eager to give themselves in teaching Christ so that the children and youth of America will live Christ, that denominational lines and other barriers are secondary in the great task of Christian teaching were impressed upon the thousands who attended. No one left the Convention without feeling that the Sunday schools of America have a great future.

Yes, something great happened at Des Moines. Not only did those who came hundreds and thousands of miles know it, but so also did all those who live in Des Moines. Many residents were heard to say, "This is the greatest thing that's happened to Des Moines since the war." One and all were highly impressed by the courtesy and Christian qualities of all the delegates. It was a different kind of Convention, a kind which Des Moines hadn't seen in a long time.

Furthermore, the newspaper readers of America knew something unusual happened at Des Moines. Thousands of editors gave space to the speeches, Statement of Objectives, and election of officers at Des Moines. This widespread publicity along with the enthusiastic reports which thousands have carried back to their local communities have made hundreds of thousands who were not at Des Moines aware that something really great did happen during the 21st International Sunday School Convention.

The church—a school for life

How a minister can set the directions in a church

By J. Wesley Prince*

OVER THE TELEPHONE on a rainy Sunday morning the minister heard the question, "Shall I wear my white suit today?" The voice was that of the president of the church council. There was a chuckle and the voice continued. "Don't you remember? A year ago today?"

So that was it. A year had passed. The second Sunday in June the year before the minister, then in another pastorate, had noticed a stranger in a white suit at church. He was chairman of a committee looking for a new pastor. During the past seven months the minister had been working in his new parish.

The chairman of the council continued. "I'm celebrating my trip to your former parish. I'm wearing the white suit again. This afternoon I am going out to my camp. Why not come along? We will whip up some pancakes for supper and have a chance to talk."

Before the fireplace at the camp the two men sat enjoying the heat, for the rainy day was chilly. The president of the council said, "I've watched our church, man and boy over forty years. I've seen a lot happen here."

"What has been the greatest improvement?"

"I don't believe it has been any one particular development. It is the accumulation of the work of a lot of people. I was thinking about the various ministers we have had. Just after the First World War we had a young fellow right out the seminary. None of us seemed to know what he was doing. Perhaps he didn't himself. But I can see now that he prepared the way for a lot that has happened since then."

"Was that young man named James White?"

"Yes, young Jim was here for four years."

"What was his particular contribution to the church?"

"Young Jim lectured us, taught us, argued with us until we just had to face the facts of modern thinking. He gave sermon after sermon on how the Bible was written and how religion develops. He even lectured about religion and science. He made this parish into a modern thinking church."

"What about Dr. Atwell? What was his contribution? I'm sure that he was a different type."

"Oh, Atwell, well, he was an organizer. Our church by-laws were revised. He kept at us for three years to build our memorial parish house. Then for a couple of years all our energies went into that building. Every class in the school and every group in the church was raising money and making suggestions. We built the parish house."

"It is a good building."

"Yes, but I am not sure it did as much as we expected."

"Why do you say that?"

"Many people worked very hard to raise money for the building. They were proud of the building. Then they seemed to lose interest. I have often wondered what the church would have been like if Young Jim had come as our leader after the new building was constructed. Young Jim could teach people. Dr. Atwell was more of an administrator."

"Tell me about the other ministers. Did Mr. Falkner build up the church?"

"There was a man who was a preacher. Dr. Falkner drew the largest congregations this church ever had. He could hold the people spell-bound."

"I have heard about the ability of Dr. Falkner. But just what was the result of his preaching to the church? According to the records the missionary giving took a big slump while he was here."

"You have touched a very sore point. Dr. Falkner was a preacher and he drew crowds. Our people were wild about him. But somehow as soon as he left a lot of people drifted away. It about broke the heart of his successor. I can't understand how Dr. Falkner is so successful where he is now."

The minister replied, "In his present church he has an associate minister who does the follow-up work. Dr. Falkner brings them in by his preaching and his associate sets them to work. If you had capitalized on his work he might have benefited you more."

The conversation touched on other men who had been ministers at the church. Then the president of the council said, "You have been here seven months. From your observations what is the main emphasis you think we need to follow?"

"Our first work is to have the officers, the deacons and leaders of all the organizations in the church see what we do have. We should draw up a sort of balance sheet of our assets and liabilities. Then we must decide upon the most important needs of the church and plan ways of meeting those needs. We must capitalize on the past. There were foundations laid and we should build upon them.

"Here is how I view the future. We must bind our people together into a stronger unit. They are too conscious of this class, that society, this club. Several of the leaders here have mentioned to me the church and the school, as if the two were separate. Somehow we must develop, even in the pupils, a sense of being part of the church.

"Another goal is to help our people to see that their activities on committees in various groups is important to the whole life of the church, and to their own development. When a person joins the church, he should come expecting that he will be asked to do something. This means we can't have the same people holding the same offices and jobs year after year; they must step out and give the newcomers a chance to take respossibility. I believe this is true even of our major church boards."

The president of the council interrupted, "But what about the deacons and trustees? Will not they feel slighted if we should suggest that they let someone have those offices?"

"Not if we can get them to see that one way of losing good members is to fail to use them. Not if we can make

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* Minister, Plymouth-Union Congregational Church, Providence, Rhode Island.

them see that every person in the church has a right to learn by doing and that if a man stays in office for a lifetime he robs someone else of an opportunity for growth. In the past few years the church lost seven or eight very good families and some of those people are leaders in neighboring churches."

"Yes, I know that. And I am terribly embarrassed by that. You are right. One of those families we lost was the family that modernized the church school over at Center Church and we never asked them to do anything here. I guess you are right."

"There would be deacons who could be kept as permanent or honorary deacons for life, but there is no need for a trustee for life. The only trustee who would kick is Mr. Midwood. Am I right?"

"You are. But Midwood never comes to church and he doesn't know what is going on. He likes to handle the property and have his say at the trustees' meetings."

"If Mr. Midwood never comes, then why should he have the say about the property?"

"But if he wasn't a trustee he might not give to the church."

"Is the church for sale to the highest bidder? If I found someone to raise Mr. Midwood's contribution then would he replace Midwood?"

"Ouch! I'm glad you are not a lawyer for you would be a mean man to face in the court. You certainly can steam the ideas over the plate with curves and drops."

"I am egotistical enough to think that if I had fifteen minutes at each Trustee's meeting to give a sort of report, I could begin to soften them up. I don't think we would have any trouble in selling the idea of democracy in the church to this parish. What I am driving at is that I believe we can help many of our people to grow by placing them on various committees and in organizations of the church."

"But our by-laws limit our committees."

"By-laws can be changed and I know from comments made to me that a lot of people feel the parish is controlled by too small a group. The people would welcome a chance to broaden out the work.

"Now take our young veterans. By having them on various committees they would be informed about our program and then when they are on the church council or are trustees they will know what the church should and can do. When the church school asked for equipment from the trustees the questions and attitudes of some of those men showed a very noticable ignorance of the work a church should be doing with children. If those men had served an apprenticeship before being elected trustees then they would now have more vision."

The president of the council hesitated and then said, "Not all members could work on committees and not everyone has abilities."

"Of course that is true. But there are many more who have not grown as much as they should because they have never had the chance to grow. We can study our members. If there is one who has certain needs we should try to place him in such work where those needs will be met.

"For example, I know one girl in this parish, who is shy. It would do her a lot of good to be on a committee working with others. She has musical talent and could make a real contribution to our parish. Let's give her a chance. Or take the boy who took the part of 'Bill' in the play last Friday. I put him in that part because he needed it. He did pretty well, but you watch him in the next play—you will see that boy develop. That is what I mean by studying our people and then getting them into positions where they have the chance to grow. I took a couple of the high school girls and worked with them on some worship services for the young people. They conducted the services and they now understand a lot more than they did about worship. I know those girls have more confidence in themselves and in their religious ideas than they did. We can help our adults in the same way. When the church asks people to work it is offering them an opportunity to grow."

"In all my years in the church I never thought of the contribution that a church made to its members by offering them work. From your point of view, then, we are offering a privilege to them."

"That's it. That's it exactly. That is why when I sent parents a letter saying that we were to organize a new junior choir I said that the church was offering this privilege and training to the children. I do not consider that the church is indebted to any worker,—rather he is indebted to the church for the training and opportunities that he receives. When we get choirs and others to see this there will be no place for temperament or egotism.

"As your minister I am interested in people, for they make the church. I want to see people find life, full and abundant. I believe that we can find life by living and that as the church offers opportunity in worship, instruction through classes, sermons, and prayers, and offers fellowship and work that people will grow. Some churches may be interested in dogma and creeds but I am interested in life—in lives. I think we could make a contribution to this city by having a church that was life-conscious, a fellowship in which people can find development.

"I want us to test everything we do by whether or not it will help people to grow. If a teacher does not grow by her work in the church school then she should not teach. I think of the entire church program as a school for Christian living. Through our committees we can help people get along with each other. By placing people in a certain group we can help them through associations. Well, I didn't mean to get started on a sermon on this."

"That's all right, but what about the young people?"

"Why not have them associating on the regular church committees with older people? Why must they be segregated all the time? It would be good for them and good for adults to have them on committees. It would keep them tied to the church."

"But how could we sell these plans to the church?"

"If you asked a few of the leaders to spend an evening here as we are tonight, and then have other leaders on another evening, we could easily talk these ideas over with key people.

"I am sure we can make our church a place where people can be trained in worship, in their own personal devotional life, trained in the art of working with others and taking an interest in others. I think we can make the church a center of the training of people in living. As I see it, we have all the foundations here and we can build on them a program that is focused in the spiritual development of its members."

The fire had died down but within the hearts and minds of the minister and his leading layman there flamed upward the fire of vision and service.

The Beginning Teacher

"What's it all about?"

By Anna Laura Gebhard*

DEAR SIS:

I'm a dismal failure! What's it all about anyway? I came home from my first Sunday school session with that bunch of wriggly fifth graders wondering what on earth ever made me say I'd even try to teach. Honest, Sis, it was awful.

Of course, I wasn't very well prepared. I put off getting the Sunday school lesson till the last minute. I had forgotten the bridge club met last night. We got home from that too late for me to do more than set the alarm and get to bed. Then the Sunday morning rush began. By the time I had the breakfast out of the way and the children dressed it was time to be at church. There wasn't time to look in the teacher's book. So I just grabbed my Bible and the pupil's quarterly and rushed off to church. I foolishly thought I could glance at it during the opening worship service. I hadn't realized that the boys and girls themselves would be conducting the service. Finally when my Janice stood up and led the attentive group in prayer, I forgot the unprepared Sunday school lesson and worshipped with the children.

* Litchfield, Minnesota.

A few minutes later I found myself cornered in more ways than one. Six of the nine fifth-graders were there—four boys and two girls. I fumbled the pupil's book, looking for the page where the lesson began. It was the story of Christ feeding the five thousand. I had planned this first session to get acquainted with the children. Instead, I tried to scan hurriedly the lesson I hadn't studied, till I was startled by the boy on my right blurting out, "Aw, that's the lesson we had last Sunday."

"It was not," countered another.

"Anyhow I don't believe it," challenged the first. "Can't tell me five loaves and two fish'd feed thousands of people."

"Boys, boys," I tried to say calmly, "Let's look at the lesson first. After all, the Bible tells the truth."

"You mean you really believe Jonah got swallowed by a whale, and all the kinds of animals in the world could get in Noah's ark? What good's the Bible anyway?" questioned the young skeptic at my elbow.

"Please, children," I pleaded, "let's read the story first and argue about it afterwards."

I could see I was beaten. I wasn't even sure myself what they were supposed to learn from that story. How can you know, Sis? I don't want to teach children a lot of unimportant things they'll have to question and unlearn when they begin to think for themselves. What's the purpose of all this Sunday school teaching anyway?

I was so disturbed I took my questions to Mrs. Myers afterwards. "Those are problems we need to think through together," she said. "We'll talk about them at the church school board meeting next Thursday."

"I hope you've got some good answers," I thought to myself.

Friday morning

Dear Sis,

I'm going to leave the mending half done and tell you about my first church school board meeting before I forget

Dodds Bunch

At the board meeting we had the discussion for which I had been waiting.

a minute of it.

I'd been puzzled ever since Sunday, but the opening worship service and Mrs. Myers' prayers just seemed to end my feeling of frustration and discouragement. I knew then that there was One much more wise than I to whom I could turn.

Then came the discussion for which I'd been waiting. Mrs. Myers made some statement about how important it is for us to have a sense of direction to know where we are going, and why, and I realize that is what I have lacked. Then she asked us point blank, "What are we teachers trying to accomplish in the lives of the boys and girls?"

"I want my pupils to have a sense of God's companionship," spoke up Janice's teacher. I thought of Janice's earnest prayer last Sunday morning as she continued. "I want them to know him and pray to him and recognize him at work in his world."

"I want my pupils to learn about the life and teachings of Jesus," said another.

"Let's go farther than that," said the sixth grade teacher. "Let's make Jesus so live for our pupils that they will earnestly strive to be like him. I want boys and girls of Christ-like character."

I felt as though she had said it all. Then the impudent thought came, "Well, what about Noah? What about Jonah? What good's the Bible anyway?"

Then I said, "I'm not able to do it yet, but I'd like to give my pupils an intelligent understanding of the Bible. I'd like them to know how to find it a source of power in their lives."

"How can you explain the destruction and suffering caused by last week's storm to fourth graders?" asked one of the teachers.

"Or war, and human suffering and selfishness? asked another.

"We've got a big job in these uncertain times to help boys and girls find a firm faith, a solid foundation, a Christian philosophy of life," Mrs. Myers remarked.

"We adults have some big lessons to learn, too, in living together as brotherly children of one loving Father," added the adult class teacher. I thought of the little boy in last Sunday's lesson who shared his five loaves and two fish. I can now see the purpose of that lesson. And I wondered if perhaps we teachers don't have more growing to do than the boys and girls we teach.

I was glad for the circle prayer which followed our discussion. I don't think, Sis, that I've ever prayed more earnestly for guidance. If only I can make Christ real to my wriggly fifth graders, if only an experience of fellowship with God can be ours, if only they can sense through our Bible study the great fact of the fatherhood of God and the brotherhood of man—why, Sis, I'll be helping with a bigger thing than I've ever been in on before! At least I'll never go unprepared to class again.

Teaching with flat pictures

By Ida Binger Hubbard*

FLAT PICTURES still have a prominent place in the teaching of children, in spite of the increasing use of slides, filmstrips, reflected pictures and movies. The regular printed pictures can be used with no other equipment and they still fulfill their ancient uses of enriching content, stimulating questions, helping to answer questions, and of suggesting desirable activities. The pictures referred to here are those of the illustrative type, which help to interpret curriculum materials, not necessarily, or even frequently, masterpieces of painting.

Selecting the right picture at the right time in a teaching situation is of first importance. Both the needs and interests of the pupils and the purposes of the curriculum have to be taken into account. Most of the denominational teaching materials for children include pictures and suggestions for their use as an integral part of the course. These are helpful in providing standards for the selection of other pictures.

Pictures for children need to be simple in content. The colors should be soft but rich—never garish. They should also be accurate in background and detail. That is, Bible pictures should furnish good Palestinian background in topography, costumes and customs so that children need not unlearn facts at a later time. Pictures about missionary activities should be true to the country and people they depict. It is also desirable that teaching pictures provide an inspirational lift to the users. Examples of this are found in such pictures as "The Shepherds at Bethlehem," "Jesus the Healer," "The Woman of Samaria," and "Zacchaeus the Publican,' by Elsie Anna Wood.

The sources of good pictures are many. First consideration should be given pictures suggested and provided by the denominational curriculum material the teacher is using. Art houses such as the George P. Brown Co., Beverly, Mass.; Perry Pictures Co., Malden, Mass.; Art Education, Inc., 35 W. 34th St., New York City; and University Prints, Newton, Mass. will provide catalogues upon request. Magazines and other local sources often yield good pictures. The important thing is to select only pictures that can help bring about the purposes desired in the experiences under way. It is also important to learn to dispose of pictures that do not meet the needs and interests of children.

Some of the denominational publishing houses provide pictures already mounted and ready for use. Other pictures need to be so prepared. Personal preference may determine the kind of mounting material used, but a practical medium is tan colored oak tag, or manila card, cut into sizes approximately three inches wider and four or five inches longer than the pictures to be mounted. Cards

* Mrs. Warner M. Hubbard, wife of the minister of the Methodist Church, Clear Lake, Iowa; well known leader in children's work.

twelve by eighteen inches meet most needs. Manila or oak tag is neutral in color and therefore is good background for pictures of all colors. It is tough and therefore wears well. It is smooth surfaced and stays clean a long time. It is light enough to file in limited space but stiff enough to stay in place upon an easel or narrow ledges fastened to screens or walls.

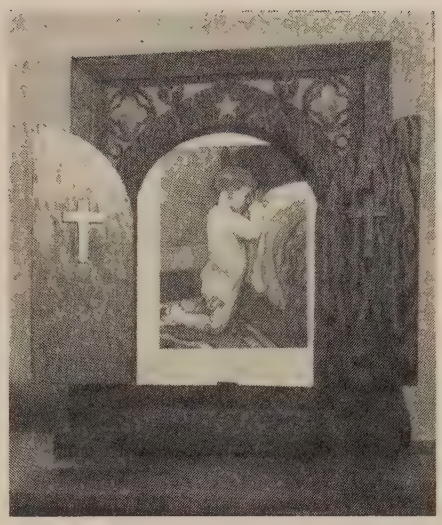
The picture to be mounted should be trimmed so that all white margins are removed. It should be placed upon the mounting in such a way that the distance from the top edge is the same as it is from the two side edges when it is placed directly in the center of the mounting. A wider space at the bottom of the mounting is pleasing to the eye. A very light coating of floor or furniture wax may be rubbed over the entire picture to protect the surface.

The name of the picture, Scripture references and interpretative material for the use of the teacher should be placed on the back of the mounting. If informational material for use by the children is desired it may be printed upon a separate card and clipped to the lower part of the mounting. For this, use a simpler vocabulary than the child is capable of handling.

Pictures for regular use should be filed close to where the teacher works. Large and rare pictures usable by a number of age groups may be filed in a central place and checked out as are books and other equipment of general interest. A filing cabinet with shallow shelves wide enough to accommodate mounted pictures is a good piece of equipment for each department. Sometimes teachers use large cardboard folders in which to file pictures according to units, seasons or topics as decided upon by the group using the pictures. Even quite young children can help to care for pictures in use in their rooms.

Suggestions for the actual use of pictures for enjoyment, study, research and worship are available in the teachers' helps provided with denominational curriculum material. Some teaching situationns call for the use of only one or two pictures. Upon other occasions a number of pictures may be used to stimulate study or to record discoveries made by the children. If a picture does not contribute to the experience under way it should not be permitted to clutter up space or to confuse the thinking of the children. Even room pictures need frequently to be restudied and changed according to needs and interests of experiences being carried on.

Selecting, mounting, filing and studying how to use pictures is a very good activity for the workers of any age group in the church school. Teachers interested in further guidance in the use of pictures to help bring about Christian appreciations, attitudes and conduct will find it helpful to study *Jesus and His Teachings: The Approach Through Art* by Albert B. Bailey, published by the Christian Education Press, Philadelphia or St. Louis.



A Picture Stand

By Elizabeth C. Paine*

FIVE YEARS AGO when I took charge of the beginners' department in our church I began to wish that we had a more attractive way to display the pictures we used on our worship center. I talked my wishes over with some of the fathers of the children and they, after several tries, produced just what I wanted.

It is a decorative stand with two grooved pieces of wood at the back into which one may slide the desired picture. The main section is made of a single piece of three-ply plywood, the outer surface of which has been carved to produce the decorative effect at the top. The panels, which swing open to reveal the picture for the week, are cut through the center of the wood. The entire piece is set into a frame which in turn is fastened to a base of sufficient size to allow it to stand unsupported. When not in use the panels are closed and then the stand looks rather like a closed cathedral door. It is light enough to be handled easily by the teacher.

This stand is so beautiful that when we place our Bible on the table before it, and put candles on each side we feel that we have a worship center that reflects something of the beauty and reverence we desire. We are grateful to Gordon Chute for making the picture stand, and to Robert Kiehl for taking the accompanying picture. Both are fathers of children in the department.

*Leonia, New Jersey

Christmas Package Project

AN OPPORTUNITY to send a Christmas gift of much needed goods to children overseas is offered by Church World Service. This agency represents about twenty-six Protestant denominations and distributes goods overseas to the neediest in some thirty countries.

Gifts are sent to an "adopted child" in Europe or Asia. Children decide whether to send to a boy or a girl, and of what age. Clothes and toys are packed in heavy bath towels folded in the middle and sewed up two sides. After filling, the fourth side is stitched. On the outside is attached a card with information about the type of child selected and the items included. This is then packed and sent to headquarters.

For descriptive literature, cards and tags, write to Church World Service Center, New Windsor, Maryland. Tell the number needed to supply your group.

Oslo, 1947

Report on World Youth Conference

By Rowena Ferguson*

ON A DAY IN JULY LAST SUMMER the people of Oslo, Norway, could hardly believe their eyes. They gathered on the curbs and paused on their bicycles in amazed curiosity at the strange people pouring into their city. It was true they had seen the big red posters decorating lamp posts all over town that read "Jesus Christ Is Lord," and that pictured a young man kneeling below a cross, with arms outstretched to form the diameter of a circle. That poster now came to life. The circle became the world and the anonymous figure became 1200 young people arriving by plane and ship and train and bicycle, literally from everywhere to attend the second World Conference of Christian Youth.

The world comes to Oslo

At the opening session on July 22, Alex Johnson, Norwegian Lutheran pastor and general chairman of the Conference, said that Norway had indeed changed since the days when it was a quiet corner of the world. It had now become a world meeting place. And the citizens of Oslo might well believe it as they watched the coming and going of delegates in graceful saris from India, in the long tight skirts of Burma, in the dungarees and T-shirts of America, in the colorful draped shawls of the African Gold Coast.

Truly the Conference was a meeting—that is, a coming together of people from varied races, cultures, languages, traditions with a common Christian concern and a common loyalty: Jesus Christ is Lord, *Jesus Christus ist der Herr, Jesus est Seigneur*. This theme, in the three languages in which the Conference was officially conducted, was not a mere slogan but a moving impulse in the heart of world Christian youth. They took hold of every opportunity this meeting provided to explore the meaning of their affirmation in terms of personal confession and dedication, and of activity on the world scene.

The program offered many such opportunities. Early each morning the delegates met for worship that was planned according to the tradition of one of the churches represented. So there was a celebration of Holy Communion according to the Anglican tradition, a Swedish Lutheran service, a Norwegian Lutheran High Mass, a service of the Czech Brethren, a celebration of the Holy Eucharist of the Eastern Orthodox Church, and a service in the manner that has become traditional at Christian Youth Conferences in America.

These worship experiences enabled the delegates to discover first hand the degree in which Christians are in truth one and the World Church a reality, and the degree in which the Church of Christ is still divided into churches separated by barriers of doctrine and strong emotional ties to the past. The fact that all God's children cannot come to the Lord's table together was a shock to many of the young people on both sides of the question. They may take to heart Robert Mackie's admonishment in one pre-communion service that pride on either side is something less than Christian. And in an awakened humility these young people may help the churches to overcome such hindrances to Christian fellowship.

Delegates are serious

If this Conference casts up any amen it is that these youth are going to be *thinking* Christians. The daily address was calculated to prod anyone's gray cells. Such world leaders of thought as D. T. Niles of Ceylon, Madeline Barot, secretary of the Protestant Youth Council in France, Reinhold Niebuhr, Union Theological Seminary, Kirtley Mather, geologist of Harvard, and Martin Niemoller, famous German pastor, contributed to the theological foundation of the Conference theme. It was Niemoller who pointed the way toward a synthesis of those general theological positions that have been thought of as American on the one hand and European on the other. His development of the "Jesus Christ is Lord of the Future" brought the thinking of the young people away from the naive and rosy outlook that has in the past too often deceived the new world, and also away from the debilitating despair of man that has shadowed the old world, toward a sound and realistic Christian hope.

For three hours each day the delegates were divided into small groups for Bible study and for discussion of: World Order, The Christian Congregation in the Community, Christians Face the Situation of the Jew, Freedom and Order, Christian Responsibility in a Secular Environment, Education in the Modern World, The Church Faces the World, Man and His Inventions, and The Family and the Community. Each group was the Conference in miniature, for the membership included different nationalities, races and ecclesiastical backgrounds. Each group had a delegate chairman, who was a young person under thirty years of age with responsibility for directing the group's activities, also a Bible study leader and a discussion leader who were adults chosen for competence in the area concerned.

The success of the groups varied, some feeling more than others that they had arrived at a satisfying meeting of minds. But in each case, the fact that some thirty or fewer people had spent eighteen earnest hours together meant that all actually experienced the world church in action—a fellowship that transcended the nation, politics, color, and religious grouping of anyone. For a time at least the vision cleared and lifted; differences, while not ignored, did not divide.

National groups face tensions

There was also a spontaneous quality about this coming together of world wide Christian youth that could never have been a part of the careful and complicated planning throughout the previous eighteen months. The delegates from Holland and Indonesia touched it off. Just as the Conference convened the wires brought the news that the Dutch government had started fighting with the Indonesian Nationalists following a breakdown in negotiations. At once the Dutch and Indonesians called a meeting of their delegates and after due consideration issued a joint declaration. In a thoroughly Christian concept this statement confessed the past failures of each group, expressed dismay over the outbreak of violence,

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and called for a renewal of negotiations that would work for a settlement based on justice and human rights.

Throughout the ten days groups from tension areas over the world met to consider their difficulties and to take thought as to the Christian position they might reach together. That these carried more significance than polite mechanics is illustrated by the Indian and British delegations. On the next to the last day each national group met separately as a part of the program. Both the British and the Indians realized that their earlier joint meeting had been more or less play-acting, and some Indian young people confessed to a lack of proper Christian charity. Accordingly a joint sub-committee was instructed to draft a statement acknowledging their common failure and calling for a conference in the fall at which Christian youth from Britain and India would actually come to grips with the problems and barriers that have kept these two groups in opposite political camps, and have broken the bonds of Christian fellowship.

And so the Conference raced to the evening of the last day. The final session was held in the Church of the Holy Trinity. After prayers and hymns, a sermon, and an offering for one of the displaced persons who had collapsed because of advanced tuberculosis, the young people moved with reluctant steps out into the pale light of a northern summer night. The cobble-stoned courtyard in front of the church echoed a long time to their slow goodbyes. Oslo, so long anticipated, had ended.

But no, Oslo had just begun. Nothing is so alive as that which lives in the experience of persons. And Oslo is an experience that will touch not just 1200 persons but an ever growing throng in the far reaches of the Christian church.

What youth camp meant to me

By Eleanor A. Close*

Dodds Bunch

Each one went away by himself to some quiet spot.

FOUR MONTHS AGO I filled out my application for camp and sent it in. After anxious waiting and worrying, finally I got a letter saying that I had been accepted. Mother and I went down town to buy the articles and clothes I needed. It was fun to pack and get ready to go. My friend and I were happy and excited girls when we started off. As I look back on this camp experience, I find that it meant a lot to me and that it helped me a great deal.

Going to camp meant that I understood God's purpose better when I got home. One of the things that made God feel closer to me was the period called Chart and Compass. This was a daily morning devotion period when each camper went away by himself, to some quiet spot, and talked with God. The place where I went was beautiful. I sat on an old oak tree which was bent over the water. I could see the river flowing down while up above the sun was peeping through the clouds. A record was played to end the period and everyone returned to his cabin quiet and thoughtful. Chart and Compass started the day right, and made the whole week a thing to remember. God's purpose was made clearer in the little stories and Bible passages and in our prayers during Chart and Compass.

Just before we went to bed we had a campfire worship service. The leaders took turns speaking each night. One night four ministers spoke to us about why they entered church vocations. Every one of them except one started out in another profession. Then they decided to go into the ministry, and not one of them is sorry. These talks inspired the campers, and many of them are thinking about going into church vocations. Another night a missionary from India, and a native from Brazil talked to us about the coun-

* Eleanor Close is the twelve-year-old daughter of Dr. Gilbert F. Close, Jr., Associate Director of Young People's Work for the Board of Christian Education, Presbyterian Church in the U. S. A. She is in the intermediate department of her Philadelphia Sunday school. The camp she describes is the first church camp she has attended. It is called Pennington Island and is located on the Delaware River in New Jersey. It is owned and operated by the Presbytery of Philadelphia.

The JOURNAL is glad to get this first-hand impression of camp from one of the young participants. Its revelation of what camp can mean to a young person should arouse two questions in the mind of church leaders: How well are we taking account of the vital new experiences our young folk had in camp last summer? How can we plan now to let more of them have such an experience next year? EDITORS.

tries from which they came. They told us about how Christianity is unknown to many of the people. They pled with us to become missionaries, and to help make God's will known around the world. We learned at camp that it is God's will that we discover his purpose for our lives, and that we do it. It is his will that we be obedient to his word, kind and loving to our neighbors and all his children, and, most of all, anxious to serve him and become more like what he wants us to be.

Another thing that meant a lot to me was the making of many new friends. When we started for camp, the girl who is my best friend and I both wanted to be in the same cabin. We were very disappointed when we found that we were assigned to different cabins. As time passed we found that it was better to make new friends than to have only one. Our bunk mates were the people we got to know best. We were with them most of the time.

Hobby groups helped us to get acquainted with people interested in the same things. I joined the Camera Club and tried to learn how to take good pictures. When it wasn't raining it was fun to take pictures of camp sites, camp leaders, and camp activities. We could also snap pictures of the new friends we were making. We made new friends at meals, too. Every night as we came in we drew numbers to see at which table we were to sit. Almost always we sat with people we didn't know, and in this way we got to know nearly everybody on the campus.

The excellent leaders were an important part of camp, too. They were all so kind and understanding, and they all did their best to help us in every way they could. They entered whole-heartedly into all the fun and games. One boy exclaimed about the director: "I never knew a preacher could hit a home run!" Another thing that made a lot of fun and excitement was the daily weather forecast. The convocation speaker, the swimming instructor, and the nurse each predicted the weather. It was agreed that the one who lost would be thrown into the river. The nurse lost. There had been a terrific flood in the Lehigh Valley. The water had gone up until it was six to eight feet deeper than usual. The nurse couldn't swim, and a counsellor had to go in and get her. The nurse was teased about this episode throughout the rest of the camp period.

Many of our leaders were serving God in different ways. Some were missionaries who were working with people in other countries. A few were secretaries in Christian work. Some were preparing to be ministers. Some of them were already engaged in their careers of helping other people to know about God and his Son Jesus Christ.

Another thing that camp meant to me was the discovery that work could be fun. Every cabin had to be neat and clean every morning. We all took turns sweeping the cabin. Most of the time we sang while we worked, making up our bunks, tidying up our cubby-holes, and straightening out our suitcases. Every cabin anxiously awaited the inspection report. Inspection was the time when the nurse made the rounds to see which of the girls' cabins was best and which was worst. It was the same with the boy's' cabins. Once our cabin was the worst, and it was fun anticipating what we would have to do. We were told to clean all the wash basins in camp, and I must admit it wasn't half bad to do it together.

Every noon a waiter was chosen from each table. It was his job to come ten minutes early and set the table, and during meals he got the second helpings, and then cleaned his table and scraped the dishes. It was loads of fun, and many people volunteered a second time. Camp taught me that work can be fun if we do it willingly, and with other people, and if it helps others to be happy and to enjoy their meals.

Going away to camp and writing letters and receiving them made me realize how fortunate I am to have been privileged to go and then to come home to my family and practice all the Christian things I learned and experienced.

Adults play at being farmers

By Josephine Mathers Cook*

ONE OF THE MOST POPULAR "parties" of our adult church school group involves what farmers call work. It is a cornhusking party. Each fall we choose two leaders to make a date with a farmer to husk his corn. Usually the last week in October is the ideal time, but of course this will depend upon the maturity of the corn. We find that cornhusking is play, if one doesn't have to do it as his job.

Two other committees are needed, one to arrange for a chicken supper at a nearby church, and another to plan the entertainment of the evening.

Last year we drove out to a farm that had a large field of hybrid corn. The farmer had four wagons ready for our use. We put on our ten-cent store mitts. Some had husking pegs, but most of us just chanced wearing a hole in our thumbs. And did we work? Despite the bang boards on the wagons, much corn went overboard onto the ground. However, this was retrieved by those who felt the exercise would be good for them.

The husking was fun, but the fried chicken dinner, served by the "ladies aid" of the little country church, was more fun. For our table grace we used "Praise God from Whom All Blessings Flow." Then there was a dive for the chicken, potatoes and gravy. Now, we know by experience why farmers have such big appetites and love to eat so heartily.

No sooner had the last crumb of pumpkin pie disappeared, than the group started singing. When we had exhausted our fund of "special favorites," our program chairman took over. Humorous speeches, charades and short pantomine plays, cleverly acted, brought forth much merriment.

In closing we had our usual goodnight ceremony. All joined hands and formed a circle around the room. Then we repeated the "Lord's Prayer" and sung "Blest Be the Tie That Binds."

Such an affair as this affords a plus experience. We who shared in this occasion felt a peculiar and satisfying sense of togetherness. We were Christians bound together in a genuine fellowship of worship, work and play.

* Rock Island, Illinois.

Loder

The curriculum must help people feel that they belong to a group, that they are "members one of another."

What could the curriculum do?

If your church took seriously the Report of the Committee on the Curriculum?

By C. A. Bowen*

THE HEART of Christian education is the curriculum. It is for this reason that the International Council of Religious Education gives a great deal of attention to the study of the curriculum of the local church school. Several years ago this matter was given careful study. A report on the curriculum, along with other reports on the work of Christian education, was received by the International Council at its last meeting. This report grew out of three years of work by the Committee on the Study of Christian Education.

Some important judgments were stated in this report which should be considered by all of us who work in the church school. Of course it is not possible to describe this report on curriculum at any length. In this article, we can only ask what difference it would make in your church school if you took this report seriously and put it to work.

Some deep human needs

Your school would begin to plan its curriculum by starting with the needs of individuals. As the report says, there is the need for comfort and security. As we meet life day by day we feel this need. If we are to live normal and healthy lives amid the tensions of this age we must get hold of the comfort and security which the Christian faith can bring. We must include these elements in the curriculum of our church school.

Life is so complex that it is not easy to understand how to decide about things. Every one of us also needs "clear moral guidance on specific issues of conduct." Help at this point should come to those who participate in our church school. As they use our curriculum they should find out clearly what God wants them to do.

Today it seems easy to be suspicious of, even to hate our fellow man. Sometimes it is another race that we dislike, or another social group, or some foreign nation. Every one of us needs to outgrow these petty attitudes. Our church schol must provide a curriculum which will help us to live as Christians who understand and appreciate our fellow men.

They tell us that we have entirely too much spiritual illiteracy today. We do not understand what religion is and what the Christian religion teaches. We need a curriculum which will help us know what we believe and why. Certainly we have a real job in our church school if we are to take this report seriously as we work in our church schools.

But these are not all the individual needs mentioned in the report. It also tells us that people must find some great cause to which to give their lives. Otherwise they drift along missing the real purpose of human existence. The curriculum in the church school where we work must help people find some great enterprise of God in which to lose their lives and find them again.

Every one of us needs to feel that he belongs to some group. This means that we must create a real community in our churches in which people can be "members one of another." We must provide a curriculum which will build such a community and help it to do its work. In fact our curriculum must make use of the Christian fellowship and

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capitalize upon it as one of the most effective agencies of learning. It would do so if your church school took seriously this report.

Curriculum takes in a great deal

Your church would broaden its idea of what a curriculum is. By this time our readers may be wondering if this report to which we refer was not dealing with something besides curriculum. Perhaps we have been thinking that in the church school it was enough to "get up" a printed lesson and lecture to a class. Or maybe we were satisfied in getting pupils to recite something that they had studied. These are important all right. But this report wants us to see that curriculum takes in a lot more than that. In fact, the curriculum of Christian education takes account of many other needs besides those of the individual which we have mentioned. It deals with the home, the institutions of the local community and the larger units of life such as the nation and the international situations. They have needs which our curriculum must supply. But we cannot go into all that.

In these church schools where we work we deal with persons of different ages. They live in different situations. They have different experiences and points of view. These persons cannot be dealt with as if they were machines or merely lifeless objects. They are alive. They need a vital curriculum in the church school. Because the Bible is a living Book we make it basic in our teaching. However, we must keep it close to life. It must be related to the needs of this hour. The message of the Bible and other related teachings of religion form a part of this curriculum. We are concerned with stamping out spiritual illiteracy, you know.

Our curriculum rests upon the Christian faith. We must confront those who belong to our church schools with the eternal gospel. We may draw in many of the ethical teachings provided by other institutions, but our curriculum centers in the Bible and the basic verities of the Christian faith.

Naturally our curriculum must lead those who use it to grow beyond themselves. They should expand their minds and hearts until they find themselves lifted above narrowness and prejudice. In fact this curriculum should lead them to feel that they belong to the great world wide fellowship of Christians, dominated by the love of Christ for all men. That report on curriculum developed by the International Council makes our job as workers in the church school seem far more important than it had seemed before.

It all depends on us

If these important judgments would make such a difference in our work, we must take them seriously and ask diligently what they mean for us. We can sigh and shrug our shoulders and say: "There are those theorists again. Can't they ever quit spinning their lovely webs of ideas? I wish they would let us alone. Why should they be thinking up more things for those of us who work at the 'grass roots' to do?" Or we might get such a sweeping view of all the important things that the curriculum should accomplish as to lead to a "fainting fit." I remember being in a group of other church school teachers when this sort of thing happened. The more the significance and demands of our job dawned upon us the more frightened we became. It took quick action to keep about a dozen resignations from being turned in on the following Sunday.

But there is a more worthy way to act. The report developed by the International Council can really revolutionize what we are doing at the "grass roots." That depends on us. That depends on how deeply we are committed as Christian workers to the work assigned to us. We really can do these things that the report on curriculum points out. Our church school can really become a *school* in the highest sense of the term. Our teaching of the message of the Bible can be almost miraculous in the way it leads to the transforming of life. As this was being written the papers brought the sad news of the passing of Rev. Gipsy Rodney Smith on board the *Queen Mary*. The news reminded the writer of an incident which occurred in one of Gipsy Smith's revivals when he was present. He had preached an unusually searching sermon about the demands of the Christian life. After the service a certain follower of one of the "fringe sects" was berating him. She said: "Sir, I've been through the Bible twenty times and I never found what you preached tonight." Quick as lightning the Gipsy replied: "My good woman, it makes more difference how many times the Bible goes through you than how many times you go through the Bible." That reply was an illumination of the fact that vital use of the Bible can work miracles. It can work miracles in our church school curriculum.

What difference, then, will this report make in the church school where we work? As we have said, that depends on us. We must help our church possess the life and power that Jesus shared with his followers so that our Christian fellowhip becomes one of the most important parts of our curriculum. We believe in the open Bible. We must keep the Bible open, moving in the midst of the experiences of our day. In the words of the Gipsy, the Bible must "go through" each of us and "through" the groups in which we live. When we study the Bible and the teachings of Christianity in this vital way we come to understand them. We attain a mastery of their content which brings better results than merely memorizing passages without making them operative in life.

Those persons who worked so hard to prepare that report on curriculum are not theorists. They are church school workers just as we are. They are dealing with the facts about Christian teaching and its curriculum. They are pointing out to us the significant things which our curriculum must accomplish if we are to make our work worthwhile in the church school. After all, it is something of great importance to provide a curriculum which helps people to find assurance and salvation, to secure clear moral guidance on how to live, to become intelligent about the Christian religion, to commit themselves to the cause of Christ, and to find a vital place in the family of God.

What if this report disturbs us, even makes us uneasy? It also points out the critical importancne of what we can do in this church school in which we work. It builds our morale as teachers and officers. It shows how much depends on how well we plan and operate our curriculum.

Editor's Note: Readers should become well acquainted with the Report referred to in this article. It is summarized and explained in a recent book by Professor Paul H. Vieth, of Yale, called *The Church and Christian Education*, published by the Bethany Press, Saint Louis, $2.50. The full report of the Committee on the Curriculum can be secured from the International Council of Religious Education at 40c a copy, mimeographed. Ask for Study Report IV, The Curriculum of Christian Education.

God, We Like to Come to Church," from *Hymns for Primary Worship.)*

OFFERING MUSIC: While our offering is being received, Miss ———— will sing for us a beautiful song about the church. Let us listen thoughtfully while she sings it. ("When in the Quiet Church I Sit.")

OFFERING

OFFERING PRAYER:

O God, we give our thanks to thee,
For families that love each other,
For children who will help their mothers.

O God, we give our thanks to thee,
For sunshine bright that helps us grow,
For beauty everywhere we go.

O God, we give our thanks to thee,
For churches that so long have stood,
That help us live the way we should.

O God, we give our thanks to thee,
That we may share our gifts today,
To help the church's work,
Both here and far away. Amen.

POSTLUDE: "When in the Quiet Church I Sit"

November 23

THEME: *Our Food*

WORSHIP CENTER: A wooden bowl containing gourds, squash, grapes attractively arranged. A picture of a family saying grace around the table. An open Bible and one yellow tapering candle that may be lit before the service starts.

PRELUDE: "Being Thankful Everyday"

CALL TO WORSHIP: Have children or adult sing "Being Thankful Every Day"

OPENING THOUGHT:

Today let us think about the meaning of Thanksgiving. Some of you have already made plans about how you will celebrate Thanksgiving. Does Thanksgiving mean just having a fine dinner to eat? From where does our food come? Do we really cause our food to grow? We help make it grow by ploughing the soil and planting the seeds. However, the sunshine and rain that God has given really causes our food to grow. People have set aside the special day called Thanksgiving when everyone can say "thank you" to God for his goodness and love to us.

SONG: Let us sing the song that reminds us of things that we are thankful for this month: "I Give Thanks."

BIBLE READING: Psalm 136:1a

CONVERSATION: People in our Bible times had special feasts where they said "thank you" to God for their harvests. I would like to tell you a story about some boys who might have lived in that long ago time and how they helped an old man celebrate thanksgiving.

STORY:

How Joshua Felt Thankful

Nathan, tapping the ground with his long slender pole, said, "He ought to be here any minute, Ezra."

"Yes!" said Ezra eagerly, "Look! Isn't that he?"

"I believe it is," said Nathan, shading his eyes from the burning hot sun. "And he has his pole, too, and a bag in his other hand."

Ezra started shouting, "Glad you have come, David."

The tall, slender lad smiled in friendly greeting. His dark eyes twinkled. All the boys liked him. He was always so friendly and played so fairly.

"Joshua will be looking for us," said Ezra. "I'm glad he will let us gather the olives and grapes."

Joshua was too old to do much heavy work, so the boys had agreed to cut down the grapes on his vines and shake the olives off his trees.

Whistling, the three boys approached Joshua's home. He was standing in the doorway. Cane in hand, he hobbled down to meet the boys.

After greetings were exchanged the boys went around the house. Joshua's olive trees were laden with dark ripe olives ready to be shaken from the trees. The boys shook the branches with their poles and olives tumbled down fast. Ezra, because he was the youngest, put them in baskets. The boys worked hard until the last olive lay in the basket. Then laughing joyously, they went into the vineyard, where they cut down the juicy bunches of dark blue grapes. They worked until midday.

While eating their flat cakes of bread and some of the juicy grapes, David spoke suddenly and said, "We haven't much left to do. Let's make Joshua a booth, so he too can celebrate the Feast of Tabernacles or Feast of Booths next week. It could be a surprise. We could build it back of the vineyard with some of the branches lying near the trees."

"All right!" chimed in Nathan and Ezra.

"My father won't let me help with our booth," said Ezra, "he thinks I'm too small."

"Well, you can show him later how you helped build Joshua's."

In a short time, three boys had built a very simple booth of branches. Across the roof branches were tied some of the grapes and olives.

Ezra ran around and brought Joshua back with him saying, "Come, we have something to show you!"

Joy shone from Joshua's eyes when he saw the booth. He could hardly say "thank you." He did not need to, since the boys understood.

"Now I can be like my neighbors, thanking God not only for his gift of harvest, but also for friends like you who care," murmured Joshua.

One could not tell who was happiest, Joshua or the three boys.

PRAYER: O God, thank you for giving us so many different kinds of food. May we remember to say thank you not only on Thanksgiving Day, but every day for the many wonderful things you have given us. Amen.

OFFERING: "An Offering Sentence"

POSTLUDE: "Being Thankful Everyday"

November 30

THEME: *Our Bible*

WORSHHIP CENTER: The poster, "And Now in a Thousand Tongues," 10c may be obtained from The American Bible Society, 450 Park Ave., New York 22, N. Y. The most beautiful Bible that you can find, should lie open on the worship table. Add a lighted candle or some flowers if you have them.

PRELUDE: "The Bible Is a Treasure Book"

A THOUGHT:

The Bible,
Rich in stories,
With beautiful poems
And great thoughts,
Helps us to see
How people have learned
To know God.
Even boys and girls
May find help from the Bible
In learning how to live
In the best way.

CONVERSATION: This month we are trying to be very thankful for everything we have. Perhaps we have learned to say thank you a little more often in our homes. Perhaps we feel like thanking God more often for his wonderful gifts of food and beautiful things for us to enjoy each day. Perhaps this morning we can appreciate our Bible more if we know a few things about it.

TABLEAUX: (Costumes may be omitted if desired)

Our Bible

Reader: Our Bible was told from father to son around the campfires for many years before it was written down.

(Two children dressed as Hebrews sit down. One is listening to a story told by the other.)

Reader: It took many, many years to write the Bible. It was written by hand before printing was discovered.

(A child dressed as a monk could be writing on large sheets of paper rolled to look like a scroll.)

Reader: Many people wanted to read the Bible for themselves. So very brave men began to translate the Bible so that others could read it. Today the Bible has been put into a thousand different languages.

(A child dressed as a man translating the Bible. He works slowly. Runs his fingers through his hair to help us see that he is tired and that translating is hard work.)

Reader: Many people like William Tyndale were put in prison and later killed for daring to translate the Bible.

(A child dressed similarly to Tyndale. A picture of him may be obtained from the American Bible Society.)

Reader: Families today read the Bible in their homes and it helps them to be more friendly and care for each other.

(A modern family reading the Bible together.)

PRAYER: O God, help us to learn to live out the stories we find in the Bible. May they help us to want to be better people. May we learn to love each other, share what we can with those less fortunate than ourselves, and help wherever we can. Amen.

SONG: "For Stories Fine and True"

OFFERING: (If planned beforehand the offering might be sent to the American Bible Society for translations.)

OFFERING SONG: "Our Gifts of Money." This would be an appropriate song to use if the above offering plan is carried out.

POSTLUDE: "The Bible Is a Treasure Book"

USE BANGLES AS SOUVENIRS

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" 2. Children's Day	" 6. Welcome
" 3. Rally Day	" 7. I Am the Shepherd
" 4. Christmas	" 8. Suffer the Children

WILLIAM H. DIETZ, Inc.
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Junior Department

*By Elouise B. Rivinius**

THEME FOR NOVEMBER: *Our Father, We Thank Thee*

For the Leader

Few American children have developed any deep sense of gratitude for the blessings that are theirs. Even most adults accept our abundance as a matter of course. We have not seen with our eyes the devastation that comes with war and famine, or have become personally aware of what happens when bodies, minds and spirits are blighted by intolerable circumstances. We must try to help our juniors to be truly thankful without being smug, and truly grateful without any sense of superiority.

Note pupil participation suggested for November 30.

November 2

THEME: *For Guidance and Protection*

PREPARATION FOR WORSHIP:

When Jesus gave his disciples the prayer we have been studying, just three things were mentioned which we were to ask for ourselves. Can you name them? We can ask for our "daily bread," for forgiveness, and for daily guidance and protection from doing wrong. What are some of the ways in which God will "lead us" if we ask him?

(God guides us through the teachings in the Bible, the experience of our parents and teachers, and our conscience, when it has been trained to know the difference between right and wrong. Sometimes he guides us by a very strong feeling in our heart that a certain thing is the right thing to do, or that something else is not the right thing to do.)

During our prelude shall we quietly think together of those who have helped us to know what is right and to do what we know we should do even when it is hard.

PRELUDE: "My Father's Care"

CALL TO WORSHIP:

Hear us, our Father! We know thou wilt hear us;
Nor need our voices ascend far away;
Thou are around us, beside us, within us;
Thou wilt attend when we earnestly pray.
—*Anon*

RESPONSE: "Hear Our Prayer, O Lord"[1]

THE LORD'S PRAYER

LEADER:

Long ago when King David tried to tell how God loved and cared for him, he remembered how he himself had guided and cared for his sheep out on the hillside when he was a boy. "God is like that," he thought. "He is my shepherd. He cares for me. He leads me, he guides me, he gives me courage in time of danger and strength to do what is right. His goodness and his mercy will be always with me as long as I live."

SCRIPTURE: Let us repeat together the lovely song-poem that David wrote. (Psalm 23)

HYMN: "My Father's Care"

STORY:

TEDDY'S PRAYER[2]

Teddy came home from church school with a very thoughtful look in his usually merry blue eyes. He was so quiet that mother began to wonder if he were "coming down" with something. When he ate three helpings of mashed potatoes and asked for a second piece of pie, she no longer worried, but did think it a little strange when he settled down at the library table with his tablet and the big Webster dictionary beside him. On the table before him lay a big "I am an American" button. In the middle of the badge was a beautiful flag flying in the breeze.

After an hour's steady work writing busily, hunting through the dictionary, and writing again, Teddy said, "I guess that's about right now!"

"Mother," he asked, "does pure mean being clean inside and out?"

"Why yes. It could mean that."

"And does true mean that folks can trust you, that you'll do what you say you will?"

"That's right," his mother answered.

"Sometimes it's pretty hard to do, isn't it?" and Teddy's mouth set in a firm straight line.

Again he looked at his paper. "I think this is right, that brave means always to do what is right no matter how hard it is," and Teddy stood straight and tall like a real soldier, although he was only nine.

That night when mother came to tuck him in and hear his prayers, she saw that he had pinned his American flag badge on his pajamas. The paper was on his night stand beside the bed.

"Mother," he said seriously, "our teacher said that we were too big to say 'Now I lay me' any more, and that we should learn to pray our own prayers now that we are juniors." Mother waited quietly and Teddy went on, "Today when she saw my badge, she asked me if I knew what the colors in the flag meant, and then she explained them to all of us."

"Purity, truth, and courage?" asked mother softly.

Teddy nodded. "I'm ready to say my prayers now, mother," he said, and folding his hands he tightly closed his eyes. "Dear God," prayed Teddy, "help me to be pure—and true—and brave—always. Amen."

HYMN: "I Would be True"

OFFERING SERVICE:

Leader: Every good gift and every perfect gift is from above and cometh down from the father.

Response: (sung) "All Things Come of Thee, O Lord"

PRAYER HYMN: "Teach Us, Dear Lord, to Pray"

CLOSING WORDS: As we leave this place of worship may the steadfastness that was in Jesus be in our hearts and lives today, and every day. Amen.

November 9

THEME: *For Thy Book*

PREPARATION FOR WORSHIP:

Last week we talked about the ways in which God helps us know what is right. We said that one way in which God guides us is through the Bible when we read and study its teachings. The Bible is a record of the way the Hebrew people learned to understand God's will for them and for the whole world. When we study it we too can find help and guidance for our lives. While the pianist plays our quiet music, shall we think of some lovely verse in the Bible that has helped us to know what God expects of us?

QUIET MUSIC: "The Word of God" (As the music is played the leader may quietly read aloud the words of this lovely hymn.)

CALL TO WORSHIP: Psalm 119:1-8a (Use the Smith-Goodspeed translation if possible.)

RESPONSE: Psalm 119:105

HYMN: "For Man's Unceasing Quest for God"

STORY:

GOD'S WORD HELPS JESUS

In one of the "most precious books of all" we have the story of how Jesus used verses from the sacred scrolls which were his Bible to help him decide what God would want him to do. After he had been baptized by John, Jesus went away into the desert to be alone with his heavenly father. He needed to plan his life and decide for sure in just what way he should begin.

As he was considering how he could best carry out the work that God had given him, the thought came to him of performing some great miracle such as turning stones into plenty of bread to feed all the hungry people. It would also show off his great power that God had given him. Then he remembered this verse from his Bible (read Deuteronomy 8:3) and he knew that was not the thing he should do.

Perhaps he should prove to the people that God would care for him if he did something very dangerous, such as jumping off the roof of the temple, and trusted that God would not let him be hurt. Then he remembered this verse from his Bible which he had learned long ago in the synagogue school (read Deuteronomy 6:16) and he knew that was not the way either.

He thought of all the things he could do if he should secure the power of all the kings and emperors and could make everyone in the whole world obey his will by force. But to do that would cause hate, and wars, and much unhappiness. It would be choosing to serve evil instead of choosing to serve God. Again a verse from his Bible came to his mind and he whispered softly to himself (read Deuteronomy 6:13). Then he went out to choose the way of love and service for others rather than that of riches or power for himself. He helped all the world to know that God is love and that to worship him as we should we must be loving and unselfish in our service to him.

PRAYER: Our Father, we thank thee for our Bible in which we can learn of thee and of thy love for us. May we study its pages carefully so that we may learn to worship and serve thee as we ought. Amen.

SONG (tune—*Duke Street*):

An open Bible for the world,
That every child who can may read;
O'er all the earth Christ's flag unfurled:
This is our hope, our prayer, our creed.
—LIBBIE W. ASHCROFT[3]

OFFERING SERVICE (same as previously given)

CLOSING WORDS: As we leave this place of worship may the words of our Bible help to guide and direct our steps today, and every day. Amen.

November 16

THEME: *For Our Church*

PREPARATION FOR WORSHIP:

We have been thinking together for the last few weeks of some of the ways in which God will guide us if we let him. One of these is through the teachings of the church and the quiet understanding of God's will that may come to us as we worship him in the beauty of his house. Everything that we do in church should help us to worship God and to listen for him to speak to us. The prelude is to help us forget other things and to get ready to worship. While we listen to our prelude shall we prepare our hearts to worship God.

PRELUDE: "Sabbath Prayer"

CALL TO WORSHIP: "I was glad when they said unto me, Let us go into the house of the Lord."

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* San Marino, California.

[1] All hymns used here are from *Hymns for Junior Worship*, The Westminster Press, 1942.

[2] Adapted from "Edward's Prayer" in *Forty Stories for the Church School and Home* by Margaret Eggleston. Used by permission.

[3] Used by permission.

RESPONSE: (sung) "The Lord Is in His Holy Temple"

HYMN: "Our Church"

SCRIPTURE: Psalm 84:1-4, 10-12 (Smith-Goodspeed translation if possible)

STORY: (Tell with open Bible in hands)

THE LORD APPEARS IN THE TEMPLE

Long, long ago a young man went to church, and because he went to church his whole life was changed.

He was very unhappy. His king had died, and the people in his country were not doing what was right or keeping God's laws. He feared that enemies were soon to attack his beloved land.

As he stepped into the beautiful Temple that was his church Isaiah felt that he was in the very presence of God himself and that he could hear angel voices singing, "Holy, holy, holy, Lord God of hosts; the whole earth is full of his glory." Then Isaiah knew that he, too, had not done what was right, that he, too, had disobeyed God's laws and that he had need to ask God's forgiveness. As he confessed his own sin and shame a wonderful thing happened. It seemed to him that a lovely angel brought a live coal from the altar and with it touched his lips which he felt were so unclean and said, "Lo, this hath touched thy lips; and thine iniquity is taken away and thy sin forgiven."

Then God spoke to Isaiah, for he was ready to listen and knew that God needed him for a great work he had for him to do. He heard God's voice saying, "Whom shall I send and who will go for us?" Isaiah answered at once, for he was ready, "Here am I, send me."

SOLO: "My Church" (tune—*Bethlehem* Hymn 25)

I love to go into thy house,
I love to worship thee.
I love to see the candles glow,
Their beauty speaks to me.
I love thy church, O God, for there
I chose to follow thee:
'Tis there I learned that Jesus
Gave himself in love for me.

I love the altar and the cross.
I love to kneel in prayer.
I love to sing the hymns of praise
With those who gather there
Within the church for fellowship,
To share our joys and pain,
To ask forgiveness for our sins,
To be restored again.

I love the beauty and the peace
That in my church I find.
O grant that I may never cease
To love the tie that binds
Me to my church, for God is there,
I feel his presence nigh;
And when he whispers, "Who will go?"
I answer, "Here am I."

E. B. R.

PRAYER: Our Father, we thank thee for our church where we may worship thee and find guidance for our lives and strength to do thy will. In Jesus' name. Amen.

HYMN: "Friend of the Young"

OFFERING SERVICE (same as previously given)

CLOSING WORDS: As we leave this place of worship, may we too say, "Here am I, send me," for whatever task God has for us to do today, and every day. Amen.

November 23

THEME: *For Thy Good Gifts*

PRELUDE: "Hymn of Thanksgiving" (the second time played very softly as the leader proceeds with the preparation for worship)

PREPARATION FOR WORSHIP:

During our prelude music this morning I want each of you to think quietly to yourself of the two or three things you have for which you are most grateful. (Pause) Do you deserve these gifts because of anything you have done to earn them? (Pause) Where did they came from? (Pause) Who have helped us to have these good gifts? (Pause) Have we remembered to say "Thank you" as often as we should? (Pause) Have we remembered to thank our heavenly father for his love and care?

CALL TO WORSHIP: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

RESPONSE: The *Doxology*

HYMN: "Hymn of Thansgiving"

PRAYER POEM: "Grateful Thanks"[4]

For day and night and sun and rain,
We would give thee thanks;
For hill and mountain, prairie, plain,
We would give thee thanks:
For river deep and white-capped sea,
For shade and fragrant blossoming tree,—
For all our blessings, thanks to thee.

For family, friends, and neighbors kind,
We would give thee thanks;
For body strong and thinking mind,
We would give thee thanks;
For home and school and teachers true,
For clear, pure air, and nightly dew—
For all our blessings, ever new,

For Jesus Christ, thy holy son,
We would give thee thanks;
That he to us thy way has shown,
We would give thee thanks;
That we may come to thee and pray,
At home or school, at work or play,
That thou wilt always with us stay.
Thanks be unto thee . . . Amen.

RESPONSE: (sung) "Hear Our Prayer, O Lord"

SCRIPTURE: Psalm 100

STORY: A part of every prayer should give thanks to God for the blessings he has given us, but how often we keep asking God for the things we want and forget to thank him for the good things we have. (Tell the story of the man who came back to thank Jesus for healing him, as found in Luke 17:11-19.)

OFFERING SERVICE (same as previously given)

HYMN: "Now Thank We All Our God"

CLOSING WORDS: As we leave this place of worship may our hearts be truly grateful for all the good gifts which God has given us today, and every day.

November 30

THEME: *And Praise Thy Name*

TO THE LEADER:

This session makes use of material which fourth and fifth grade juniors who use the closely graded materials have been studying during their Thanksgiving units. Some advance preparation must be made for this session and a junior committee may help plan the service, using any creative work which the classes may have done. The following is suggested as a guide. If the choric speech call to worship is used, let two boys be the trumpeters and with cupped hands give the lines in clear ringing tones suggestive of trumpets.

PREPARATION FOR WORSHIP:

During these weeks when we have been trying to understand what the Lord's prayer should mean to us, we have been learning something about God, what he expects of us and what we should ask of him. What are the last lines of the prayer as we use it today? When we say "thine is the kingdom, and the power, and the glory for ever" we are praising God and telling him that everything in the universe belongs to him, that we too are his and that we gladly worship and serve him. During our prelude music shall we try to think of the greatness of God and how we can praise his name by doing the things that we know are right?

PRELUDE: "Hallelujah Chorus" by Handel (use a recording if possible), or "All Creatures of Our God and King."

CALL TO WORSHIP: "A Psalm for Thanksgiving"

Trumpeters: "Make a joyful noise unto the Lord, all ye lands."

Girls: "Serve the Lord with gladness: come before his presence with singing."

Boys: "Know ye that the Lord he is God: it is he that hath made us, and we are his."

Girls: "Enter into his gates with thanksgiving, and into his courts with praise."

Leader: "For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

Trumpeters: "Praise ye the Lord."

Girls: "Blessed be the name of the Lord."

Boys: "Blessed be the name of the Lord from this time forth and for evermore."

Leader: "From the rising of the sun unto the going down of the same the Lord's name is to be praised."

All: "For his merciful kindness is great toward us: and the truth of the Lord endureth for ever."

Trumpeters: "Praise ye the Lord."

(Selections from Psalms 111, 113 and 117.)

HYMN: "All People That on Earth Do Dwell"

THE LORD'S PRAYER

SCRIPTURE: Psalm 67:1-5 read in unison by the fifth grade classes.

HYMN: "Now Thank We All Our God"

STORY: The children's favorite story from their lesson materials as retold by a junior, or some other special feature.

HYMN: "For the Beauty of the Earth"

OFFERING SERVICE: As previously given, or worked out by the committee from the material in course IV.

CLOSING WORDS: As we leave this place of worship may the spirit of thanksgiving and praise dwell in our hearts today, and every day. Amen.

[4]By Irene Powell. Used by permission of "The Young Crusader," published by the National Woman's Christian Temperance Union.

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Intermediate Department

*By Doris C. Kinsley**

THEME FOR NOVEMBER: *Let Us Give Thanks*

For the Leader

In order to create the attitude of thankfulness and rejoicing in the goodness of God, we shall make the whole month of November one of giving thanks. Work toward making gratefulness a daily and hourly habit, not just a Sunday affair.

November 2

THEME: *I Am Thankful for the Love of Home*

WORSHIP CENTER: Seated around a home-like table with magazines, books, and a lamp, is a family group, the father with a Bible in his hands, and an intermediate boy or girl on the floor leaning against a chair. The mother may either be seated with them or at the piano.

PRELUDE: A hymn of praise. (Either played by the mother at the piano, or apparently coming over the radio. Hymns could be played while the group is gathering.)

CALL TO WORSHIP: (Read by the father, from the Bible.) Psalm 34:1-8

HYMN: "For the Beauty of the Earth" (Be sure to sing the third stanza, "For the joy of human love.") The Intermediate in the home scene says: "Mother, would you play No. ...., so we can sing it?" (If the child and father go to the piano, let the worshipping group stand. If they remain seated, the whole group could remain seated.)

PRESENTATION OF THEME: "A Family Is Thankful"

The child in the family scene: Say, Mom, I wanted to tell you that last night I was awake for a while after I got into bed. No, nothing was wrong. Far from it. In fact, everything seemed so wonderful that I just lay there being thankful. Thankful for a happy Christian home, for a mom and dad like you, for such swell sisters and a brother, for everything I need to make me happy. I fell asleep being thankful, and this morning I feel the same way. I wonder. Is it enough to be grateful when I have so much and there are so many who don't? What can you do to prove your thankfulness?

Father: I've wondered the same thing, *(name)*. I have about everything a person could want, too. A good wife, fine children, a comfortable home; and it bothers me when I think of people without even a roof over their heads. Let's figure out what we could do.

Mother: Let's say "thank you" to God first. Then perhaps if we're quiet for a little while, ideas will come to us as to what else to do. Shall we bow our heads?

Father prays: Our dear heavenly Father, we are very grateful for life, for a happy home and love that's strong and sure. We thank thee for each other and all that it means to be together. Give us thankful hearts every hour of the day, and help us to know how best to show our gratitude. Make us ready to do our part in helping others who do not have so many things to make them happy. Amen.

Mother prays: We thank thee, our Father, for our home and all happy homes throughout the world where people learn that God is good and that life is best when dedicated to him. Make us worthy of thy good gifts and ready to share them with others. Amen.

The Child: Thank you, God, for everything. Help us to make the spirit of Jesus at home in our house, that other people may always be welcome and may want to make their homes more Christian. May our lives prove the thankfulness of our hearts. Amen.

(There is silence for a moment. Then:)

The Child: I know what we can do. Let's get together *every* morning, not just Sunday, and let God know we are thankful. Ask him, too, to show us how he wants us to live and pray to live that way. Then could we try to find at least three people during each week who could be made happier by something we could do? Maybe bring them home for dinner, go into their homes, have an evening of fun, invite them to church, or get them acquainted with more people in town.

Father: Great! Of course we can. And we'll keep a jar on the dining table all the time in which we can put money to be sent through the Church Service Funds to people without homes and food.

Child: That's where some of my allowance is going. Did you ever learn the part we did last week from James Russell Lowell's "The Vision of Sir Launfal?" Christ was talking to Sir Launfal:

"The Holy Supper is kept, indeed,
In whatso we share with another's need,—
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,—
Himself, his hungering neighbor and me."

Mother: I'm glad for a family like this. I'm sure the rest will join in with these ideas. I wish they'd been here, except that they're having fun at grandma's. No day, no matter how busy, will go by without my finding a way to make someone else a little happier. We can also help to remind our friends to be thankful when we hear them finding fault or acting ungrateful. No, we don't have to tell them so, but they may catch our spirit if it's contagiously Christian.

Child: Let's begin now. I'll get the jar, and tomorrow we can paste on it a picture of someone in need, as a reminder. (He passes the jar to his mother and father who put money in, and then he passes it to everyone in the group. The mother could play softly on the piano, and when the offering is brought back, all sing:)

OFFERTORY PRAYER:

"All things come of thee, O God,
And of thine own have we given thee."

November 9

THEME: *I Am Thankful for Those Who Have Dared to Live Greatly*

WORSHIP CENTER: Against a blue background, place the Christian flag. In front of it, the open Bible.

PREPARATION FOR WORSHIP: Listen to what Jesus had to say about the great of any age: (Read Matthew 5:3-12)

HYMN: "Faith of Our Fathers"

MEDITATION: You and I are happy and safe today because there have been people in all ages who have seen things that needed to be done and dared to act, even if it meant danger or death to themselves. Let us be thankful.

LITANY OF THANKSGIVING:

FOR THE GREAT OF THE EARTH

(Let a young person, from wherever he is seated, read each of the following, with everyone joining in the collect:

For those who have been willing to be the servants of the world, who have followed Jesus' example when he said, "He who would be great among you must be your servant."

Collect: Father, we thank thee. (And so after each statement.)

For all seekers after truth who have devoted their lives to study or to the laboratory; who, forgetful of self, have given everything that succeeding generations might be richer and happier,

For those twelve close followers of Jesus who kept alive his timeless message that we today might worship in this church,

For all those Christians who during the past two thousand years have lived that faith and been subjected to suffering and martyrdom,

For those tireless persons who have given their time and energy in the study and translation of the Bible, that we might not lose its great truths,

For fathers and mothers who have passed on to their children the priceless heritage of faith and the Good Life,

For those teachers and preachers who in the past have guided people to know the Truth, and those in the present who find their joy in enlarging the capacities of others that truth may survive,

For people everywhere who seek not so much personal gain as the welfare of their brothers,

Leader: Now let us say together this prayer, after I have said it:

(Prayer read and repeated phrase by phrase:) Help us to know the truth, our Father, that those who have gone before us may not have lived in vain. May nothing be so important to us as the service of others, in His name and for His sake. Amen.

PREPARATION FOR OFFERING:

Others have given all they had that the Christian message might be carried to the far corners of the earth. It is little enough that we can give, but let us share in that great work as we present our offering and ourselves in His service.

OFFERING PRAYER: (Sung by the group)

"All things come of thee, O God,
And of thine own have we given thee."

November 16

THEME: *I Am Thankful for the Church of Jesus Christ*

WORSHIP CENTER: A picture of a cathedral, or a model of a church which may have been made in the church school. Lacking these, the cross and candles such as are found on the chancel of the sanctuary may be used. The service might well be held in the sanctuary.

PRELUDE: Piano music, or organ

CALL TO WORSHIP:

"I was glad when they said unto me, 'Let us go into the house of the Lord.'"

We have come this morning to his house. Let us seek his presence that we may know his will and fulfil his purpose for our lives.

HYMN: "I Love Thy Kingdom, Lord"

A YOUNG PERSON: I am glad that throughout America, in every little town and large city, there stands a church, pointing skyward as a symbol of the undying faith that God is, that Jesus' way remains the ideal of freedom-loving America. I am glad that wherever I go there will be people who share my faith and work for its greater influence upon the world.

A SECOND YOUNG PERSON: I too am glad that a spired building stands wherever I go as a symbol of America's hard-won faith. It makes me sick at heart, though, to know that in many places and for many people

*Youth Worker, Vermont Congregational Conference. Montpelier, Vermont.

it is nothing more than a *symbol.* Yes, and a decaying symbol, with closed doors and unpainted walls, a mere building that has lost its family and soul.

A THIRD YOUNG PERSON: I for one am so thankful for my church, not just the building but the people and spirit within it, that nothing seems more important to me now than doing everything I can to make her strong and a mighty force in the midst of a tottering world. Will you pray with me for strength and wisdom to do my part?

Prayer: For thy church which helps to lift humanity above the common level of earth, we thank thee, our Father. We pray that her weakness may be made strong because of the renewed dedication of those who share in her life. Let that dedication begin in us this morning as we bring the offering of ourselves as a living sacrifice in thy service.

OFFERING: Freely you have received the rich heritage of the Christian Church. Freely now give toward her support.

OFFERING RESPONSE: (as before)

PIANO POSTLUDE: "I Love Thy Kingdom, Lord"

November 23

THEME: *I Am Thankful for My Daily Bread*

WORSHIP CENTER:

At one side is a child, as thin and white as possible, in rags. On a table is a pasteboard box such as is used for sending packages for relief overseas. Around it and sticking from the top of it are packages and cans such as would be sent: evaporated milk, chocolate, raisins, soap, etc.

CALL TO WORSHIP:

Perhaps you were startled to come here this morning and find no cross, no Bible, no candles, or drapes. Or perhaps you think we should have a big bowl of fruit, since Thursday is Thanksgiving. Let me remind you of Jesus' words: (Read Matthew 25:34-40)

HYMN: "Where Cross the Crowded Ways of Life."

LEADER:

I call you this morning to thankfulness. Think for a moment of all you have to enjoy. Let's name over, one by one, the things for which we must be thankful at this season of the year.

(A list comes from the group.)

Jesus, who always insisted upon deeds as the outcome of a loving heart, would not, I think, be content with our mere thanks, sincere as they might be. Can you not see him pointing out the "haunts of wretchedness and gloom," the hunger and suffering, the cold, and the want, as he says to us this morning: "Unless you do something to make the plenty that you enjoy possible to those who have not, I cannot call you my disciples."

Here is a box which will be packed to go overseas to help keep alive some family on the point of starvation. You can help if you wish to. Next Sunday you can bring things that can be sent in eleven-pound boxes. (List the articles that can be sent, including clothing and shoes.) We will collect them in the morning, and those who can and want to may come back in the afternoon to help get the boxes ready for shipment.

(Here the ragged child may rise, and with arms outstretched toward the table containing the food, walk toward the group, as though pleading for food.)

CHILD: Will you pray with me the prayer Jesus taught His disciples? (The Lord's Prayer).

OFFERING: Because you are among the fortunate of the world, will you not give for those who are less fortunate?

OFFERING PRAYER: Because we have been given much, dear Lord, we too would give. Bless these gifts, and may Thy Kingdom come on earth as it is in heaven.

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—*Dr. Elmer G. Homrighausen*

By ABIGAIL ACKER JOHNSON

At all bookstores, $1.50

THE WESTMINSTER PRESS, Philadelphia, Penna.

November 30

THEME: *I Am Thankful for the Joy of Giving*

WORSHIP CENTER: A globe at the back of the table, surrounded by boxes and packages to be sent overseas.

PRELUDE: "All Hail the Power of Jesus' Name"

HYMN: "All Hail the Power of Jesus' Name"

LEADER:

The one story that is told in all four of the gospels is the account of Jesus feeding the five thousand. (Read the story, or tell it.) The real power of Jesus was not in his ability to turn stone into bread or water into wine or a few loaves and fishes into enough for a multitude. Even more miraculous was his power to change the hearts of people, to make selfish people selfless, proud people humble, grasping people generous. In his book *Those Disturbing Miracles,* Lloyd Douglas says that very likely people coming from so far to see Jesus and knowing that it might be late before they returned home, would have put in their wallets some lunch. But the selfish mob was unwilling to bring forth any of its lunch until a little lad came and offered his meager loaves and fishes to his Master. With those as an example, Jesus was able to move the crowd to bring out, little by little, the supplies that lay hidden, until, with everything which had been brought, there was enough when it was shared.

There is enough food and material for clothing for everyone in the world. Yet America, much like the crowd on the hillside, insists on keeping more than her share. Until Jesus is allowed to move our hearts to give unselfishly, there will be people in need, while we have more than enough.

Through the ages men have discovered that it is "more blessed to give than to receive." Our offering this morning will be in

BE SURE TO SEE THE SPECIAL ANNOUNCEMENT ON PAGE 43 OF THIS ISSUE

the form of food, supplies, and clothing to be sent to less fortunate people in other parts of the world. We will come forward in line, leaving our offering on the table. Then some of us will come back this afternoon to prepare boxes for shipment.

OFFERING: All filing front, with the piano playing and a solo voice singing "The Voice of God is Calling."

CLOSING PRAYER: For the opportunity of sharing, we thank thee, dear Lord. We cannot leave this hour of worship without praying for those around the world who need love and care and hope. Speed the day when men everywhere will share as brothers in one large family.

Senior and Young People's Departments

*By Eugene S. Ogrodowski**

THEME FOR NOVEMBER: *A Faith for Freedom*

For the Leader

Mankind's endeavor to shatter all shackles, whether religious or political, will be brought to mind in glowing tribute to reformers in religion and to war heroes during this month. The first Sunday in this month is designated by the Federal Council of Churches of Christ in America as Reformation Sunday, marking the reform wave of and birth of Protestantism.

On November 11, representing the first World War's conclusion, men will wax eloquent in tribute to another phase of a faith that sought to keep men free.

On Thanksgiving Day, a grateful nation will recall the faith of our Pilgrim Fathers. "A Faith for Freedom" is a timely theme for the month.

November 2

THEME: *Faith Reborn*

PRELUDE: "Faith of Our Fathers"

CALL TO WORSHIP:

First Voice: We look to the faith of our fathers in all past generations in gratitude for a rich heritage.

Second Voice: We hope in confidence and pray for the faith of our fathers to be reborn in us as in all generations.

HYMN: "Faith of Our Fathers"

SCRIPTURE: Romans 1:16, 17

STORY:

MARTIN LUTHER AND A NEW FAITH

Shortly after 300 A. D. Emperor Constantine gave Christianity a place of prominence in the life of his empire. For the next twelve centuries the church gained power, even over emperors, kings and princes. It became wealthy and in many instances its priests and leaders were corrupt in the use of power and wealth.

About 1500 A. D. Martin Luther, himself a Catholic priest, rose to the defense of freedom in religion. He rebelled against the selling of pardon for sins by the clergy. He believed that man could go directly to God, and secure forgiveness.

Thus, Protestantism was born to reestablish the more simple faith of the New Testament. Instead of relying on priests, a movement toward the Bible helped individuals discover the eternal truths of Christ for themselves. Martin Luther helped reestablish many precious truths of the New Testament that were buried by the centuries of papal domination of the Roman Catholic Church.

(See also the article, "Our Debt to the Reformation," on page 3 of this issue.)

POEM:

TRIBUTE TO MARTIN LUTHER

Priceless is our heritage from him
Who paved the way for Christian brotherhood,
Releasing from the bondage long grown dim
The Bible for all those to read who would,
And find the passage to democracy.
The Good Book had been chained for many years,
Its pages only shut-in monks could read
But with its message came release from fears.

So all the nations might at last be free,
To build a powerful theocracy.
For faith, religious freedom, men have prayed.
With this a cornerstone of love was laid,
Reducing power of all earthly kings,
We thank you, Martin Luther, for these things.

—WILMA RUTH REED[1]

HYMN: "A Mighty Fortress is Our God" (written by Martin Luther)

PRAYER: Dear Lord, we thank thee for the freedom gained in every phase of life, especially the freedom in religion. Help us to see that such freedom was based upon a searching faith of great souls seeking to illumine the realm of religious beliefs, actions, and worship of God.

HYMN: "Take My Life, and Let It Be"

BENEDICTION: May the Lord dwell in us richly as we contend in Christian faith for the freedom of all mankind in Christ. Amen.

November 9

THEME: *A Faith in Democracy*

PRELUDE: "God of Our Fathers, Whose Almighty Hand"

CALL TO WORSHIP:

From war's alarms, from deadly pestilence,
Be thy strong arm our ever sure defense;
Thy true religion in our hearts increase,
Thy bounteous goodness nourish us in peace.

HYMN: "God of Our Fathers, Whose Almighty Hand"

MEDITATION:

A few years ago many nations annually released flowery tributes to the war heroes of World War I. The military forces brought that war to a pathetic close November 11, 1918, and called it Armistice Day. An armistice is a temporary stopping of hostilities. When statesmen and military leaders called November 11 an Armistice Day, they meant that battles would cease till a favorable peace treaty was signed. Only recently, as young people, we recall how the world again plunged itself into the folly of war.

Nations and peoples admit that war is foolish, unchristian and futile. Some engage in it only because they believe in their form of government. Others are afraid of tyranny. Still others want to safeguard democracy.

What does our faith in democracy mean? Are we concerned about the freedoms in the democratic way only when dictators rise to challenge our nation?

To Christians, faith in democracy is never dull or asleep. That faith will seek to extend liberties, render security to all people, rescue God's neglected peoples, and in every way try to eliminate the folly of recurring armistice periods during which faithless people prepare for wars.

SCRIPTURE: Isaiah 58:1-8.

HYMN: "God of the Nations, Near and Far"

BENEDICTION: Forbid, our Father, that we should trust in anything that is of this world. May our trust be fixed in thee and in Jesus Christ, whom thou hast sent. In his name we pray. Amen.

November 16

THEME: "*And you will know the truth* and the *truth will make you free.*" (John 8:32.)

PRELUDE

CALL TO WORSHIP: "God is spirit, and those who worship Him must worship in spirit and truth." (John 4:24)

HYMN: "Send Down Thy Truth, O God"

SCRIPTURE: John 8:31-36

MEDITATION:

Often when rebellious individuals condemn all restraints, laws, regulations or limitations imposed by society they do so in the name of freedom. Yet, mankind enjoys freedom most when it accepts God's laws which seem to limit our freedom to some degree.

Chaos is averted when rules and laws give all an equal freedom and impose the same requirements on everyone. A football team knows discipline and rules which in the long run set a team free from disorder, weakness, ignorance of signals, and paves the way to victory. Even fellows of good football caliber are not used if they are slaves to drink, smoking, or reckless habits that lower resistance and energy.

We are free—but not to do as we please. We live in a world that can enslave us to vicious habits. Yet, it is the same world in which we are free to build character and mind, and live according to the will of God.

PRAYER:

O Jesus, once a Nazareth boy,
And tempted like as we,
All inward foes help us destroy
And spotless all to be.
We trust thee for the grace to win
The high, victorious goal,
Where purity shall conquer sin
In Christ-like self control.

O Jesus, Prince of life and truth,
Beneath thy banner bright,
We dedicate our strength and youth
To battle for the right;
We give our lives with glad intent
To serve the world and thee,
To die, to suffer and be spent
To set our brothers free.

(Anonymous)

HYMN: "Holy Spirit, Truth Divine."

BENEDICTION: O God, help us reject all evil habits and vile motives that have the power to conquer us. Lead us away from enslaving appetites as we seek to be free in the spirit and love of Christ. Amen.

* Editor of Youth Publications, Disciples of Christ, Christian Board of Publication, St. Louis, Missouri.

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With the New Books

The Preparatory Schools and Religion in Our Time. A Symposium

New York, Association Press, 1947. 124 p. $2.00.

Here is another volume on the subject of religion in education—one more evidence of the tidal wave of interest and conviction that something must be done about it. This book is the record of the National Conference on Religion in Secondary Education attended by "headmasters and teachers in the preparatory and other Protestant and nonsectarian independent schools" at Atlantic City, October 1946. They were seeking "both the inspiration and the methods of making the Christian way of life a living reality in the life and curricula of our schools."

The report treats of many phases of the subject—the world situation with all its baffling problems, spiritual illiteracy in the broadest sense, and the consequent challenge to school leaders. The speakers and other participants present at the conference represent a veritable "who's who" of independent preparatory school leaders. They spoke from knowledge of world events and from educational experience. Their points of view were given in a spirit of earnestness and deep concern, yet with freedom and mutual respect for each other's opinions.

The need for religion in education was at the center of all the discussion—religion for this "one world," for the total school program and for responsible citizenship. Courses were suggested, worship was strongly emphasized, the best methods of teaching were discussed and the importance of the teacher's personality found its deserved place. To read this report is almost as good as having been at this important conference. It is challenging, heartening, and we hope will be fruitful.

E. L. S.

Human Relations

Edited by Frank E. Karelsen, Jr. New York, Frank E. Karelsen, Jr., 1947. 74 p.

The sub-title of this booklet is "A Challenge to Our Public Schools." The reason for its preparation and publication was a statement by Dean William F. Russell of Teachers College, Columbia University that "there is considerable doubt as to how far a school can serve in areas outside of reading, writing and arithmetic."

The booklet is an answer to this assertion. It contains solicited quotations from 123 outstanding leaders in education and other fields. Not one of these leaders expressed positive agreement with Dean Russell, 17 expressed qualified agreement on some points, 101 were in strong disagreement, the remainder gave no reaction. The compilation of these expressions is intended to challenge school leaders to give far larger attention to the schools teaching "a complete human relations program."

Specific recommendations are made for courses in the areas of tolerance and intercultural understanding and appreciation of religion and religious differences. The religious educator finds something missing in this "complete program"—any reference to the school's responsibility for knowledge of or mutual understanding and appreciation of religion and religious differences. The booklet is a good source of help for those seeking the points of view on educational content and method in human relationship for our schools and does challenge them to do more than teach the conventional three R's.

E. L. S.

The Church Building Guide

By Elbert M. Conover. New York, The Interdenominational Bureau of Architecture, 1946. 158 p. $1.50, 6 copies or more to one address, 1/3 off.

If yours is one of the churches expected to spend a total of seven hundred million dollars on church buildings within the next few years, be sure to read *The Church Building Guide*.

The opening chapters help the reader to appreciate the history and purpose of church buildings. "The construction of a church edifice is not an isolated enterprise. It is a part of the continuous expression of a sublime faith as evidenced in the buildings erected for the worship of God." There are brief glimpses of many outstanding church buildings and comments about the periods of architecture which they represent.

Most of the book is given to detailed and practical suggestions to the local church about its building enterprise. Dr. Conover insists that the church begin by facing its need and planning its program and then erect the building needed to house that program. Numerous pictures and floor plans provide valuable illustrations under the heading "The Church as a School." There is good though brief discussion of the kind of building and equipment needed for the teaching work of the church.

A surprising amount of practical and helpful detail has been written into these short chapters. An occasional caustic comment reminds us of our errors in building and equipment. For example, "The frightful cost to the nation in loss of religious zeal and interest due to cheap, flat-folding chairs can never be calculated." The book deserves better printing than it has had in this first edition. Numerous errors and printing irregularities will disturb the critical reader.

If you are a pastor, member of an official board or member of a building committee, you can't afford to miss *The Church Building Guide*.

L. J. C.

The Y.M.C.A. and Public Recreation, Informal Education, and Leisure-Time Programs

By Helen E. Davis. New York, Association Press. 1947. 196 p. $2.25.

This study of the relation of Y. M. C. A. and public recreation programs was made at the initiative of the Y. M. C. A. Research Council. The rapid expansion of the social service functions of government, local, state, and federal, was the chief reason for launching this investigation. It was deliberately limited to the recreation problems of Y. M. C. A.s in cities of 100,000 or more.

The major conclusion is that "there is no inherent conflict whatever between publicly and privately supported agencies in recreational work" (p. 119). Much existing competition can be reduced by democratic city planning and the remainder may be incidental and stimulating to both. On the basis of the study and its conclusions a reviewing committee has raised a list of questions concerning its implication for Y. M. C. A. policy.

C. E. K.

The Modern Parent and the Teaching Church

By Wesner Fallaw. New York, the Macmillan Company, 1946. 228 p. $2.50.

Here is an interpretation of religious education as the joint responsibility of home and church, with recognition also of the importance of the community setting and the related work of the public school. A liberal both in theology and in educational philosophy, the author considers the doctrinal and biblical content of religious education highly important. But important also is the concern of religious education with current social issues in the community and the social order at large.

From this liberal viewpoint, stated in somewhat technical style, current religious education is found seriously lacking in content, method, and organization. The remedy is not to be found chiefly in the spread of weekday religious education on released public school time, nor even in getting the public school curriculum enriched in its basic religious content. Professional educational leadership in the local church may help but will not solve the problem even in that relatively small proportion of churches which can employ a multiple staff.

No extension or improvement of the present church-centered program will suffice, for its basic assumption is wrong. Religious learning goes on most significantly and most widely, not in the church but in the family. The church's attempt to take over this family function is futile. Its basic educational efforts should be devoted to returning this function to the family and qualifying the family through guidance and curriculum resources to do its job well.

To be sure, church classes and activities for all age groups will still be needed for a systematic handling of some bodies of subject matter and some group experiences. Church and home will be partners in a joint enterprise in which each needs and depends upon the other. But the home will be primary and the church supplemental.

Now obviously most families (parents) are far less ready to accept and undertake this primary religious educational role than churches are to assign it to them. The author's greatest contribution is not his basic philosophy or his point of view, neither of which is original. His significant contribution is in reporting the procedures of one church, the Winnetka, Illinois, Congregational Church, and in putting this philosophy

man's humanity to man

PHYSICIANS OF THE SOUL

By Charles F. Kemp

The great importance of the minister's work with *individuals* has had increasing emphasis in recent years under such titles as pastoral counseling, pastoral psychology and pastoral care. PHYSICIANS OF THE SOUL is a history of pastoral counseling from the time of Christ to the present day. It is the story of the men, the movements and the literature that have been influential in the development of this great tradition.

The pastoral ministry of such men as Luther and Wesley, Oberlin and Baxter, Drummond and Ian MacLaren is vividly described. Attention is given to former great pastors in America—Bushnell, Gladden, Brooks, Worcester and Jefferson, and to the work of contemporary men like Fosdick, Weatherhead, Boisen and Dicks.

The importance of psychiatry, mental hygiene, social case work and psychosomatic medicine is also considered. **$2.75**

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to work under his leadership. There is a practical facing of the reluctance and incompetence of parents to accept their responsibility. Some of the means adopted for moving in the desired direction are described. The fact that the author frequently shifts from reporting what was done to suggesting what might be done, indicates how modest are his claims as to the beginning made.

The first approach is the enrolment in the "school of the church" of family units rather than individuals. Each member of the family is then provided with guidance and resources to help him play his role in the family when it functions as a religious and educative agency. Thus the church's basic educational objective is to enable the family to operate up to its full religious potential. The whole program of the church seeks to unify the family through a maximum of ungraded activities and experiences, though providing also for age-grouping for other parts of the program.

The Family Registration Form provides a check list of twelve items of desirable parental participation though there is no "required" minimum. A "pupil's progress sheet" is used as a basis of parent-teacher consultation. At least monthly conferences of parents and teachers who share the leadership of the several age groups are required to harmonize their respective roles as teachers. Need of close cooperation with the public school and other community agencies is recognized in the advocacy of a community coordinating council. Through this the whole community may become an adult school.

The religious educational movement is indebted to Dr. Fallaw for thus reporting the practical application of a theory with which verbal agreement is becoming widespread. Most of the book, however, is given to expounding and belaboring the theory, rather than to reporting, in the detail which we so greatly need, what actually happened in Winnetka. To what extent is the Winnetka Congregational Church operating the program sketched? Do the results justify other churches in moving in the same direction? Perhaps a longer period of such valuable experimentation in this and other churches is necessary to answer these questions. If the beginnings made in Winnetka do spread, revolutionary changes are ahead in religious education in America.

H. C. M.

Some Notes on the Alcohol Problem

By Deets Picket. Washington 2, The Board of Temperance, 100 Maryland Avenue, NE, 1947. 127 p. Cloth, $1.00; Paper, $.50.

Here is a book that begins with the chemical composition of alcohol and closes with a stirring address by the president of the Board of Temperance of the Methodist Church. As the title suggests, it is a collection of information about the alcohol problem rather than a book dealing with the church's program of alcohol education.

Mr. Pickett offers a succession of facts dealing with alcohol with the personal and social aspects of its use and with the efforts to control or eliminate it. He defines alcohol not as a stimulant but "as an irritant, habit-forming, depressant narcotic (or anesthetic) drug."

The following glimpses will give some idea of what to expect in this book. There

"My Dear Ego"

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is a page about alcohol and nutrition, showing that since alcohol provides calories but no vitamins it upsets the nutritional balance of the drinker. There are eighteen facts about alcohol quoted from the writings of Dr. Haven Emerson. There is a paragraph on why people drink and a particularly interesting one on the social groupings in which the drink problem exists. There is a significant chapter on the liquor institution and one on facts about prohibition. This last will be appealing or not depending on the reader's bias.

Church workers will find little in this book about the church program dealing with alcohol but they will find an abundance of facts that are usable in the church program. Ministers and teachers especially will find a wealth of usable material.

L. J. C.

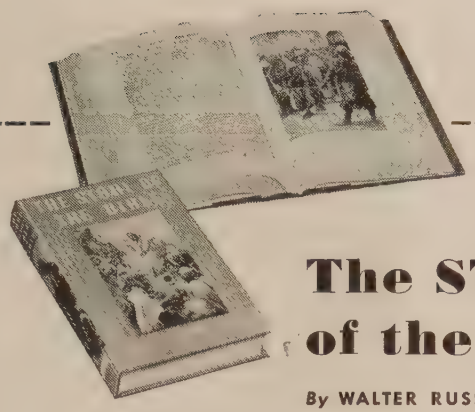
Primer for Protestants

By James Hastings Nichols, New York, Association Press, 1947. 151 p. $1.00.

Primer for Protestants is another effort to describe the genius of Protestantism. As a statement of what Protestantism has been. it is an excellent resume by a competent scholar. As a description of what Protestantism is yet to be, the book has its limitations.

In a comparatively few and well written pages, the author describes with clarity the origins of the Protestant movement, tracing the story in well defined outline back to the Constantinian revolution.

The various facets of the Reformation are treated with sympathy and understanding.



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Robert E. Fitch

The striking thing about the present generation, according to this new Haddam House book, is the widespread lack of faith—faith in anything. Moral indecision and religious confusion are to blame, declares Dr. Fitch, speaking from his acquaintance as college professor and Navy chaplain with American youth. His diagnosis will jolt you to attention and should incite new respect for the universal standards of right and wrong.

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PRIMER FOR PROTESTANTS

James H. Nichols

Cutting through theological tangles and doctrinal differences this vigorous statement of evangelical Christianity reiterates Protestantism's original emphasis and central unity: its witness to the full and revivified gospel. Dr. Nichols recounts Protestantism's origin and development as a church and describes the variations in thought and practice which became denominations and sects.

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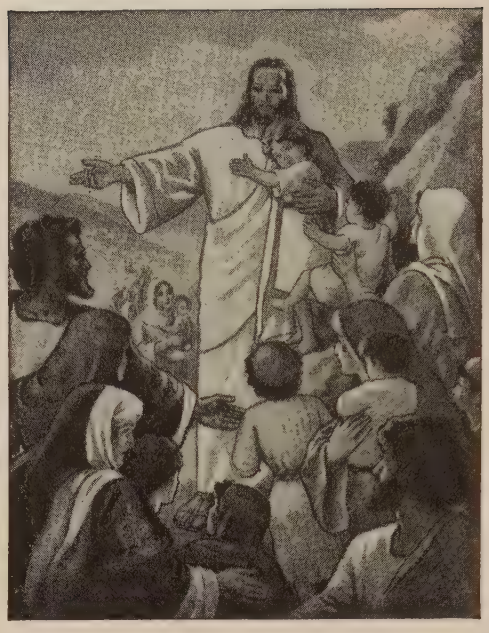

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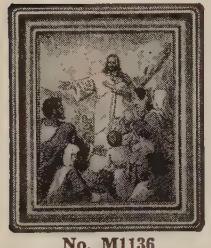

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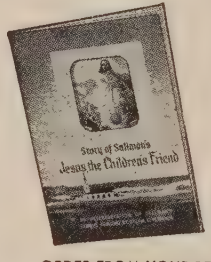

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The intermingled movements are disentangled with skill so that the layman can see the place of the Separatists, the Anglicans, the Lutherans, or the Presbyterians in the Protestant family. Particularly helpful is the author's analysis of the contribution of Puritanism and the evangelistic concern of the Methodists. There is a helpful analysis of both American Protestantism's present attitude toward modern civilization and the contemporary conflict between liberal and non-orthodox theology.

It is when the author tries to deal with Protestant principles that his writing becomes academic. Like most other contemporary efforts to define Protestant foundations, this is a very competent statement from the scholar's viewpoint. The headship of Christ, God's redemption and man's trust, the Protestant conception of the Church, the Bible, and ethics and politics, are the fine principles discussed.

Unfortunately, there isn't much here to point the way into the future for the pastor and his flock. Tomorrow's mission for the Protestant church is not clearer. Few laymen will rise up to champion the Protestant cause as a result of this analysis of Protestant principle, good as the analysis is. Like most similar efforts of the last several months, it is too academic, too much aware of what the books have said, too little aware of where the people are. I. K. B.

How You Can Find Happiness

By Samuel M. Shoemaker. New York, E. P. Dutton and Company, Inc., 1947. 160 p. $2.00.

This book by the well-known rector of the Calvary Church in New York City will be widely used by pastors and counselors of adults and young people. It is one of the most useful books of its kind we have had. It is non-technical, practical, realistic and through and through religious. Dr. Shoemaker points accurately to some of the most common causes of unhappiness, surveys faults, and shows ways out of such predicaments, and stresses throughout the indispensable place of religious faith both as means and as goal.

This is the kind of a book which local church leaders can hand to people who come to them for help, confident that it will neither discourage them by causing them to think that they are worse than they really are nor lull them into a sense of spiritual complacency. Dr. Dan Poling says that the final chapter alone is worth considerably more that the price of the book. This is the chapter on "The Overflow of Happiness." The same statement can be made on the chapter on "Dealing with Trouble." So you see, the book is clearly a bargain. G. E. K.

John the Universal Gospel

By Chester Warren Quimby. New York, the Macmillan Company, 1947. 224 p. $2.75.

Dr. Quimby begins a preface by saying that there can be but two reasons for issuing a book on the Gospel of John. One is that the writer has "vast erudition and penetrating insight" to share. The other reason is that the writer wishes to give non-technical readers "a well rounded discussion of the main facts, findings and truths concerning the Fourth Gospel as set forth by present-day scholar-

ship." Dr. Quimby has succeeded in this second purpose, which is the one which he declares for himself.

The author advances the thesis that John universalizes the Gospel. He takes it out of a narrow Jewish setting and gives it a world setting. He introduces some new terms and new concepts. He is not, however, at odds with the synoptic Gospels. Frequent references are made to symbolism in the Gospel of John. One feels sometimes that symbolism has been somewhat over-emphasized. The author, however, makes good on his thesis of showing the universality of John and opens countless new insights into this Gospel.

He who intends to preach on the Gospel of John, or the teacher who is dealing with the Gospels in a church school class, will do a better job if he reads this book before he begins to preach or teach!

L. J. C.

Additional Books Received

THE CATHOLIC CHURCH IN A DEMOCRACY. By L. H. Lehmann, and Francis Behn Riggs. New York, Agora Publishing Company, 1947. Veri-Pamphlets. 30 p. $.25.

*CHRISTIAN EDUCATION THROUGH THE CHURCH. By Frank M. McKibben. Nashville 2, Abingdon-Cokesbury Press, 1947. 158 p. $.75.

THE CHRISTIAN HOPE OF IMMORTALITY. By A. W. Taylor. New York, the Macmillan Company, 1947. 112 p. $2.00. This book bases its admirable discussion of immortality on the quality of life that is to be immortal rather than upon the less important fact of eternal existence itself.

*DOCTOR JOHNSON'S PRAYERS. Edited by Elton Trueblood. New York, Harper and Brothers, 1947. 65p. $1.50.

DOWN IN MY HEART. By William E. Stafford. Elgin, Illinois, Brethren Publishing House, 1947. 94 p. $1.00. An actual record of stories from the experiences of conscientious objectors in CPS camps during the war. It gives a poignant and stimulating account of the inner experiences and the outward events that marked the lives of these young men. The light that it casts upon the readiness of outsiders to jump to unwarranted conclusions about anyone who thus breaks the pattern of accepted social conduct is bound to be, for both pacifistic or militaristic readers sensitive to such a problem, profoundly disturbing.

THE HEART OF THE YALE LECTURES. By Batsell Barret Baxter. New York, the Macmillan Company, 1947. 332 p. $2.50. The Lyman Beecher lectureship on preaching has been delivered now almost annually for seventy-seven years. This book brings together between two covers the best parts and the significant contributions of the many volumes containing the lectures to the understanding of a many-sided task of preaching.

*HOW THE CHURCH GROWS. By Roy A. Burkhart. New York, Harper and Brothers, 1947. 210 p. $2.00.

*IN SUCH A NIGHT AS THIS. By Oswald W. S. McCall. New York, Harper and Brothers, 1947. 203 p. $2.00.

JESUS: WHAT MANNER OF MAN. By Henry J. Cadbury. New York, the Macmillan Company, 1947. 123 p. $2.25. In this book an outstanding scholar, Professor of Divinity at Harvard University, reverently seeks answers to the questions as to what kind of a person Jesus was, what was the source of his wisdom, what it was that he actually taught, and by what authority he spoke.

JUVENILE DELINQUENCY—PRACTICAL PREVENTION. By Ben Solomon. Peekskill, New York, Youth Service, Inc., 1947. 96 p. $1.50. A booklet containing a wide variety of source materials dealing with the problems and the causes of juvenile delinquency with suggestions for dealing with the situation.

*LAYMEN SPEAKING. Edited by Wallace C. Speers. New York 17, Association Press, 1947. 207 p. $2.00.

MODERN JAPAN AND SHINTO NATIONALISM. By D. C. Holtom. Chicago, The University of Chicago Press, 1947. 226 p. $2.75. This is a revised edition of a standard book on Shintoism. It brings the record up-to-date as to the present situation in Japan where the military government is separating the church and state in Japan.

*NERVOUS DISORDERS AND CHARACTER. By John G. McKenzie. New York, Harper and Brothers, 1947. 125 p. $1.50.

THE OXFORD CYCLOPEDIC CONCORDANCE. Containing New and Selected Helps to the Study of the Bible, Including Summaries of the Books of the Bible, All Being Arranged in One Alphabetical Order. New York, Oxford University Press, 1947. 370 p. $2.50.

PEACE IS OUR BUSINESS. By Harry K. Zeller, Jr. Elgin, Illinois, House of the Church of the Brethren, 1947. 174 p. $1.75. A series of sermons by a Church of the Brethren minister, preached since the war, dealing with the issues of permanent peace.

*POWER THROUGH PRAYER. By Clarice Bowman and George Harper. Nashville 2, Source, P. O. Box 485, 1947, 117 p. Paper $1.00, Cloth, $1.50.

*THIS LOVE OF OURS. By Leslie R. Smith. Nashville 2, Abingdon-Cokesbury, 1947. 100 p. $1.00.

THE WINE OF VIOLENCE. By Nathan Zuckerman. New York, Association Press, 1947. 362 p. $5.00. This is an anthology on Anti-Semitism. It consists of quotations from a wide range of sources dealing with the causes, the various forms of expression, and with what is now being done to correct this type of bigotry.

*To be reviewed.

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Graded Curriculum and General Program Materials

Published from April 1 to July 1, 1947

THE FOLLOWING LIST has been prepared with the cooperation of the various editors and publishers. The last quarterly list of materials appeared in the June issue of the *International Journal*.

These materials should be ordered from your own denominational book stores, or from the publishers indicated. Please mention the *International Journal* in placing such orders.

I. Religious Education of Children

A. Beginner

GRADED LESSONS FOR KINDERGARTEN CHILDREN, by Esther Freivogel. Second year, summer quarter, Part VIII. Units: *Our Summer World, Stories About Jesus,* and *How We Grow.* A special session on the child away from home. *My Bible Leaflet,* a series of thirteen four-page folders, 12c. *Picture set* (for thirteen weeks) $1.00. Teacher's Textbook *Learning in the Church Kindergarten* (for thirteen weeks) 35c. *Message for Parents,* 2c per set. Activity material, 12c per set. Nashville, the Graded Press, St. Louis, Christian Board of Publication, Philadelphia, Judson Press.

GRADED LESSONS SERIES, *Helping and Sharing,* Part VII by Elizabeth Cringan Gardner. *The Beginning Teacher,* 80 pp., 25c; *Beginner Bible Stories,* on cards 5″ x 6¾″, each with colored picture and story folder, 16c per set. Toronto, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1947.

The seventh of eight parts covering a new two-year course. Contains four units: "The Kindliness of Jesus," (continued from previous quarter), "Stories Jesus Told," "Love and Care at Home," and "When We Work and Play Together." For use with all pupils in the beginners department.

B. Primary

GRADED LESSON SERIES. *How the Church Began and Grew,* Part VII by Elizabeth Harwood. *The Primary Teacher,* 80 pp., 25c; *Primary Bible Lessons,* thirteen four-page leaflets, 16c per set. Toronto, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1947.

The seventh of twelve parts covering a new three-year course. Contains two units: "Telling the Story of Jesus" and "Our Church." The pupil's folders contain a variety of features suited to the primary child's interests and need of activities. Complete with wrapper that serves as a pattern sheet for use during the quarter. For use with pupils of all ages in the primary department.

CHRISTIAN GROWTH SERIES (of Sunday school lessons). Third year, fourth quarter, by Gertrude Mees Vogeley. Unit A, "For Whom Do We Pray?" Unit B, "Jesus with Us Everywhere." 13 Pupil's Leaflets, 12c. Teacher's Guide, *Our Primary Children,* 64 pp., 25c. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1947. Each leaflet has a large picture in full color and contains many helpful features contributing to the growth of the child.

WAGNER, MABEL GARRETT, *Finding New Friends.* Nashville, Methodist Publishing House, 1947. 64 pp., 25c per dozen, $1.00 for five dozen.

A missionary education unit of work for primary children in additional church school sessions.

PRUGH, MARCELLA, *We Are Children of God.* New York, National Council of Protestant Episcopal Church, 1947. 32 pp., 25c.

A six session unit for first and second grade children. Purpose: to develop a close personal relationship to God as Father. The booklet contains suggested activities, source materials, including stories and session plans.

C. Primary-Junior

Thoughts of God for Boys and Girls in Autumn. Hartford, Connecticut Council of Churches, 1947. 64 pp., 25c per copy to individuals, 20c to churches. Annual subscriptions received; order from denominations and councils.

Daily readings consist of stories, prayers, poems, songs and pictures. Production of food, promotion of good health and growth in consciousness of God are considered as they apply to provisions for the good life in ourselves and to the promotion of friendly fellowship with others.

D. Junior

CHRISTIAN GROWTH SERIES (of Sunday school lessons). Third year, fourth quarter, by Reba Shue Alexander. *As We Grow Older.* Unit A, "God Wants Juniors to Grow Up." Unit B, "God Himself Is Present." Unit C, "When Things Change." Unit D. "Two Great Questions." *Pupil's Study Book,* 84 pp., 12c. *Teacher's Guide,* 64 pp., 15c. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1947.

GRADED LESSON SERIES. *Working with God. Junior Workbook* Number 11, by Marion M. Brillinger. *Workbook,* 32 pp., 16c. *The Teacher's Guide,* 64 pp., 25c. Toronto, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1947.

Eleventh in a series of twelve workbooks being published quarterly and covering a three-year course for juniors. Contains four units: "Easter," "The Story of Joseph," "Learning Self-Control," and "Jesus and His Friends."

BRANSTETTER, OTIE G., *Discovering God in Nature.* Nashville, The Methodist Publishing House, 1947. 64 pp., 35c.

A unit of study for juniors in additional sessions and junior camps. This unit is written to help juniors answer such questions as, Where is God? Who is He? Who made the world? and many more questions that evidence the desire of juniors to find God and understand his plans for his world.

SMITH, ADA WILCOX, *Building Friendship in America.* Nashville 2, The Methodist Publishing House, 1947. 64 pp., 50c.

A missionary education unit for juniors in additional sessions. This unit is planned to acquaint juniors with the outreach of the Methodist Church in the field of home missions.

II. Religious Education of Youth

A. Intermediate

CHRISTAN GROWTH SERIES (of Sunday school lessons). Third year, fourth quarter, by Ernestine Sammons Jones. *My Treasure Chest.* Unit A, "Bible People I Like." Unit B, "Favorite Bible Selections." Unit C, "Other Favorites." "Conclusion." *Pupil's Study Book,* 68 pp., 12c. *Teacher's Guide,* 64 pp., 15c. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1947.

BETHANY GRADED LESSONS, Second year, *Intermediate Bible Guide* (Pupil's Book); *Intermediate Teacher's Bible Guide,* Summer Quarter, "The Years Before Jesus," six sessions, by Ronald E. Osborn; "World Changers," four sessions, by Ronald E. Osborn; "A Christian's Dollars," three sessions, by Jack A. Oliver. St. Louis 3, Christian Board of Publications, 1947. Pupil's Book, 25c; Teacher's Book, 45c.

This is the second course in the second year of the new series of graded lessons for intermediates.

HAZZARD, STELLA T., *Each for All.* Leader's guide is a unit of curriculum for a camp venture in Christian citizenship. Nashville 2, and New York 11, Abingdon-Cokesbury Press, 1947. 64 pp., 35c. *A Camper's Notebook* to be used with *Each for All.* 32 pp., 15c.

BAKER, HELEN E., *In Every Land.* New York Friendship Press, 1947. 128 pp., 60c. One of a series produced by the boards of missions and education of many denominations cooperating through the Missionary Education Movement.

Suggestions for group procedures and source materials are included in this leader's handbook for a course on the worldwide fellowship of the Christian church. The ten sessions include stories, discussion hints, varied class and service activities, and worship material. (Pupil's book *Why Church?* to be used with this handbook.)

B. Senior

BETHANY GRADED LESSONS, Second year, *Senior Teacher's Bible Guide,* summer quarter. "Making Our Friendships Christian," four sessions, by Ray W. Wallace, Jr., "Parables of Jesus," nine sessions, by Ronald E. Osborn. St. Louis 3, Christian Board of Publication, 1947. *Pupil's Book;* 25c; *Teacher's Book,* 45c.

The fourth course of the second year in a new series of graded lessons for seniors.

C. Senior Young People

BAKER, DAVID D. *New World Ahead,* New York, Friendship Press, 1947. 64 pp., 75c. One of a series produced by the boards of missions and education of many denominations cooperating through the Missionary Education Movement.

This book, illustrated with photographs, points to danger and promise on the road to the future. Hope that mankind will have a better world is revealed in stories of what

Christians can achieve whenever and wherever they live and share their faith.

D. Young People

BOWMAN, CLARICE M., *Youth at Prayer.* Nashville 2, and New York 11, Abingdon-Cokesbury Press, 1947. 32 pp., 20c.

An elective for use by young people in camps, institutes, local churches, and as a text for a non-credit training course.

ANDERSON, JOHN L. *The Life of Jesus* (According to Matthew). Philadelphia 7, Board of Christian Education, Presbyterian Church U. S. A., 1947. 36 pp., 35c.

The life of Jesus, with emphasis on his teaching, the principal events of his life, and the requirements and qualifications of discipleship.

MEYERS, HAROLD E. *Signposts to Christian Careers.* Philadelphia 7, Board of Christian Education, Presbyterian Church U. S. A., 1947. 78 pp., 50c.

To help young people develop a sense of direction in life and an appreciation of the relationship of job and church membership. Interprets every worthwhile career as a potential Christian career.

WALKER, HAROLD BLAKE. *Going God's Way.* Philadelphia 7, Board of Christian Education, Presbyterian Church U. S. A., 1947. 93 pp., 60c.

An introduction to the teachings of Jesus for young people interpreting for these times his teachings regarding God the Father, sin, forgiveness, the new life and the Kingdom.

III. Religious Education of Adults

SCHOFIELD, CHARLES E., *A Leader's Guide* for use with the Know Your Bible Series. Nashville 2, and New York 11. Abingdon-Cokesbury Press, 1947. 32 pp., 20c.

OWNBEY, RICHARD L., *A Christian and His Money.* Nashville 2, and New York 11. Abingdon-Cokesbury Press, 1947. 124 pp., 50c.

A course on basic principles on the stewardship of money (First Series Course).

CLUTZ, FRANK, *About Young Adult Lutherans.* Philadelphia, Muhlenberg Press, 1947. 33 pp., 45c.

A handbook on young adult work in the local congregation. Includes a definition of the young adults, their needs in the church, ways in which these needs can be met. Suggestions are given concerning the approach to the problem, organization and program guides.

A Guide for Leaders of Adult Groups on World Evangelism, prepared by Margaret B. Cobb, for use with *Committed Unto Us* by Willis Lamott. New York, Friendship Press, 1947. 31 pp., 35c.

This guide outlines studies for two six-session courses. There is also a plan for a comprehensive course of six sessions. A special section is given to plans for men's forums and discussion groups.

LAMOTT, WILLIS, *Committed Unto Us.* New York, Friendship Press, 1947. 256 pp., cloth $1.50, paper $1.00. One of a series produced by boards of missions and education of many denominations cooperating through the Missionary Education Movement.

The author cites outstanding services rendered by Christians at home and abroad. Telling why they do it, the author points out that there is committed unto the Christian a

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spiritual treasure and the responsibility to share it through the church. This book provides material for two complete courses for groups desiring a full year's study.

THOMPSON, ERNEST TRICE, *One World, One Lord.* Philadelphia 7, Board of Christian Education, Presbyterian Church U. S. A., 1947. 40 pp., 35c.

Fifth in a series of yearly Bible study texts for adults, based on Gospel of Matthew (excepting Sermon on the Mount). Quotations are from the Revised Standard Version of the New Testament.

IV. General

CAVERT, SAMUEL MCCREA, *The Protestant Heritage,* New York, Association Press, 1947. 12 pp., 5c.

A brief discussion, including what Protestants and Catholics have in common and helpful summary of the common faith of Protestants.

Facts About Labor Leaders, Worker Opinions, White-Collar Workers, Foremen's Unions, Public Opinion About Unions, prepared by E. Clark Worman. New York, Association Press, 1947. 46 pp., 15c.

This booklet attempts to give some background regarding the worker and the leaders of his organization.

HAMLIN, HOWARD E., *Alcohol Talks from the Laboratory.* Columbus, 1945 Waltham Road, 1947. 30 pp., 24c.

A discussion of the problems of alcohol in dialogue form for teen-agers in schools and churches.

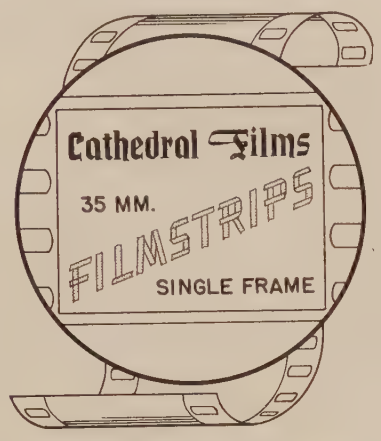
HAMLIN, HOWARD E., *Alcohol Education for the Primary Grades,* Columbus, 1945 Waltham Road, 1947. 23 pp., 15c.

This pamphlet for teachers in public schools and churches is written to fill a great need in the education of the small child concerning alcohol and tobacco and their effects upon health.

The Official Tri-Hi-Y Manual, A manual for Leaders and Officers of Tri-Hi-Y. New York. Association Press, 1946. 68 pp., $1.00.

SEASHORE, HAROLD, *All of Us Have Troubles.* New York, Association Press, 1947. 50 pp., 25c.

A brief discussion in popular style of personal problems.



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What's Happening

World's Sunday School Association Changes Name, Broadens Program

BIRMINGHAM, England, August 22 (Special)—The first post-war meeting of the World Council of the World's Sunday School Association just ended in Birmingham, England, was probably the most important such gathering in the 59-year-old history of the Association. It has been fraught with meaning and full of inspiration. The results which have been achieved are so important that they could well affect the lives of every person in the world. More than 100 delegates representing 53 countries gathered at picturesque Westhill Training College—an institution itself devoted to the development of Christian leaders—were consecrated to the common task of establishing a usable and far-seeing policy of bringing Christian education home to the peoples of many tongues and many living habits.

Meeting of world-wide significance

Opened on August 18 by Dr. Luther A. Weigle of the United States, the Chairman, the meeting progressed through its five days of almost continuous sessions in an effective and encouraging manner. Sir Harold Mackintosh, the able president of the Association, told those assembled that the meeting might be greater in significance than that of the United Nations. Delegates from the Western Hemisphere, from Europe and from Asia who had journeyed across the wide spaces of the earth to be present at this gathering in England, spoke of their work and their great needs for more help in Christian education.

Questions were asked, proposals were made, and in facing the problems at hand, the delegates turned to a warm discussion of their own particular ideas and compared these ideas, one with the other, in order to bring out a common objective which could be applied in a practical as well as general way to all the nations. Dr. James Kelly, veteran General Secretary for the British Administrative Committee, whose headquarters are in Glasgow, spoke of the work he had been trying to get under way in the war-ravaged countries of Europe, and challenged the Christian youth of the world to educate the other youth in the ways of Protestant religion.

In its fifty-nine years of history, the Association has developed from a fellowship of interested individuals to a federation of national and interdenominational bodies. Many of its member organizations have expanded from Sunday school associations into councils of Christian education and some of them into councils of churches.

Knapp outlines expanded program

Dr. Forrest L. Knapp, General Secretary for the North American Administrative Committee, gave a well-received address and set forth the objectives for the future. Among them: the Association must serve a wider geographical area. The Association and its members organizations are serving more than fifty countries, but there are many other countries in which it has no member bodies. These should be formed.

The Association should be of greater service to the Eastern Orthodox Churches. Too exclusively has attention been given to those churches which are commonly thought of as Protestant. By working with the Orthodox churches which are now accessible, the Association shall help to prepare the way for later service to and fellowship with the

Attendants at the meeting of the World Council, World's Sunday School Association held in Birmingham, England, in August. Those identified at the International Council are:

Top row: third from left, N. F. FORSYTH; center, in door, G. BAEZ CAMARGO; two to his right, BILL KEYS; three to his right, ROWENA FERGUSON; next to her, KENNETH REEVES.

Second row: left, J. VINCENT NORDGREN; CHESTER S. MIAO; MRS. N. F. FORSYTH; to right of balustrade, GEORGE OLIVER TAYLOR; at end of row, EDWARD D. GRANT.

Third row, second from left, MARIE E. WISSEL; next to balustrade, GLORA WYSNER; right of balustrade, HAYDEN L. STRIGHT; at end of row, MRS. CLIFFORD HEINZ.

Standing in center, with striped tie, L. A. WEIGLE; to the left of him, JAMES KELLY, then SIR HAROLD MACKINTOSH; to the right of Weigle, FORREST L. KNAPP; J. ARTHUR RANK; J. HENRY CARPENTER; just above him, JANE WILLIAMS.

Second row from bottom, left end, JAMES W. EICHELBERGER.

Bottom row, second from left, OLIVER DE W. CUMMINGS; next man to right, ALVIN COOPER; fourth man over, FRANCISCO AAROS; first lady to right, BERNICE BUEHLER; second man from right, on ground, SAMUEL CATLI.

THE HEART OF THE YALE LECTURES

By Batsell Barrett Baxter

The Lyman Beecher Lectures on Preaching at Yale are, as Dr. Baxter says, the most outstanding contribution to the field of homiletics yet produced in America. The list of preachers includes many great names, like those of Henry van Dyke, Henry Ward Beecher, Washington Gladden, Lyman Abbott, Harry Emerson Fosdick. But few men can find time to read more than a few scattered volumes of this long series. Consequently the author does a genuine service in gathering the finest parts of these many volumes into a single book which can be read in a much briefer time.

Dr. Baxter has done his work thoroughly. He has sifted the lectures to discover what they have to say about certain great aspects of preaching, particularly the preacher himself and the qualities he should possess, the sermon as regards style and delivery, and the right approach to the *techniques* of preaching.

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greater Russian Orthodox Church from which the Association is now so largely isolated. The Association must do more to make the best knowledge and experience available anywhere, available everywhere. This can be done through publications, through international travel by the secretaries and other representatives, and by national and international conferences. Advantage must be taken of the immeasurable opportunity in the use of motion pictures for Christian education. Under the leadership of the great British motion-picture, Mr. J. Arthur Rank, a principal officer of the Association, Christian education can be made more inviting and more effective than it has ever been in the past. The Association should cooperate with the World Council of Churches in uniting the Christian youth of all lands in a great world fellowship. The spirit which was manifested so strongly in the World Conference of Christian Youth recently held in Oslo must be continued and strengthened.

Visual leadership underwritten

In one of the later sessions of this Birmingham meeting, Mr. J. Arthur Rank proposed that the organization form a new department which would organize and coordinate the use of visual aids in Christian education through the reviewing of films, the counseling of organized bodies in the use of these aids and the general promotion of the use of religious motion pictures everywhere. The proposal was unanimously adopted by the World Council meeting. It was pointed out that this work would require the services of a full-time man in each of the cities of London, New York and Geneva. Mr. Rank offered to underwrite the expense of such a man in London. Mrs. Clifford Heinz of Pittsburgh, Pennsylvania, Vice President of the WSSA, offered to do the same for New York. These generous offers were accepted.

Name of Association changed

One of the most important happenings of the entire meeting was the action which took place in changing the name of the organization. It was pointed out that the body had grown and developed from an organization devoted simply to Sunday school work to one embracing the whole field of Christian education, now dealing with adults as well as children, and with all kinds of Protestant religious enlightenment as well as that taught on the Sabbath. So by unanimous vote, the name of the World's Sunday School Association was changed to that of the World Council of Christian Education. Henceforth, the organization will be known by the latter title but still incorporating the original name.

Sir Harold Mackintosh of Great Britain was reelected president of the organization, Dean Luther A. Weigle of the Yale University Divinity School, U. S. A. was reelected chairman,, and Dr. Forrest L. Knapp of New York and Dr. James Kelley of Glasgow were reelected general secretaries. Dr. Edward Grant of Richmond was elected Recording Secretary.

Vermont Youth Help Send Oslo Delegate

BURLINGTON, Vt. Rev. Stanley B. Hyde, general secretary of the Vermont Church Council, reports that the Youth Council of Vermont enthusiastically backed the sending of a representative to the Oslo World Conference held this past summer. By taking up offerings at the state youth convention last fall and then at one-day county rallies this spring, the young people themselves donated over $500. toward the expenses of a delegate. Milton Pike, Jr., who went to Oslo, has returned to Vermont to teach school and will be available to speak to youth groups. Mr. Hyde says, "What pleases me is how the project was put over at least ninety per cent by the youth themselves. Who can say we haven't a fine Christian group for the future!"

Second Directors' Workshop Successful

CHICAGO, ILL. — Ninety-seven persons were registered and present for the Second National Workshop for Directors of Christian Education at Lake Forest, Illinois, August 15-22. They represented eleven denominations, the largest groups being Disciples, Methodist and Presbyterian USA. They came from twenty-six states.

High points in the program were the daily period for address and discussion and the work groups. Addresses on the first two days were given by Harry C. Munro in an interpretation of educational evangelism. Addresses the last four days were given by Wilfred E. Powell on "Protestant Christian Education for Today."

Six work groups were formed as the result of an extensive poll of directors. They were Curriculum, led by Miss Dorothy Fritz of Philadelphia, Pa.; Educational Evangelism, led by Harry C. Munro of the International Council; Home and Christian Education led by Mrs. Ross Snyder of Chicago, Illinois; Recruiting and Developing Leaders, led by Lee J. Gable of the International Council; Status and Function of the Director, led by Wilfred E. Powell of Enid, Oklahoma; and Worship led by Frank Grebe of Buffalo, N. Y.

These directors were not dependent on organized program activities, however. At the close of the Workshop they said that among their most valuable experiences were fellowship and an exchange of ideas. All over the campus conversations were going in this fashion, "We do it like this . . . How do you do it?"

Special resource leaders who came in for part of the Workshop were Dr. Harold Ehrensperger, editor of *Motive* and lecturer on drama; Dr. Gerald E. Knoff, Associate General Secretary of the International Council; Mr. John P. Barden, academic director of the Great Books Foundation and Dr. Isaac K. Beckes, Youth Director of the International Council, just returned from the World Youth Conference at Oslo, Norway.

Much of the value of the Workshop grew out of the consistently good leadership of Frank Grebe of Buffalo, New York, Dean of the Workshop; Mrs. Jane Grace Hall of Lake Forest, Associate Dean; Gentry Shelton of Lexington, Kentucky, resource leader in music and recreation and William H. Hockman, Lakewood, Ohio, resource leader in visual education.

Denominational News

INDIANAPOLIS, Ind. Miss Leta Egan of Decatur, Illinois, has been appointed children's worker in religious education for Disciples of Christ in Southern California. She began her work July 1. Miss Egan was for two years director of religious education at First Christian Church, Lincoln, Nebraska, and for the past five years has held that position at Central Christian Church, Decatur, Illinois.

Mr. Robert J. Bills, pastor of Main Street Christian Church, Haverhill, Massachusetts, and a graduate student in Boston University, will serve part time as Director of Religious Education in New England for Disciples of Christ. Mr. Bills is a graduate of Phillips University and served two and a half years as chaplain, in which capacity he traveled completely around the world.

NASHVILLE, Tenn. On August first Miss Dorothea Anderson of Glendale, California, became a member of the staff of the Department of Christian Education of Children of the General Board of Education of The Methodist Church, Nashville. Miss Anderson was born of missionary parents in India. For two years she was secretary to Bishop Oldham. Since coming home from India she has graduated from Cornell College, Mt. Vernon, Iowa, and from Whittier College, Whittier, California. Her major study has been in the field of Bible, religious education, and early childhood education. She has also taken special courses in the University of Southern California.

Miss Anderson has had interesting and varied experiences as a teacher in the Kindergarten-Primary Training School Department at Whittier College and in various church institutes and summer conferences. She comes to the Board directly from the weekday schools in Glendale, California.

American Education Week

WASHINGTON, D. C. The annual observance of Amercan Education Week will be held November 9-15 in schools all across the country. It is sponsored nationally by the National Education Association, the American Legion, the United States Office of Education and the National Congress of Parents and Teachers. The general theme is "The Schools Are Yours," and the theme for Sunday, November 9 is "Securing the Peace."

Thelma Brown Goes to M.E.M.

NEW YORK, N. Y. The Missionary Education Movement of the United States and Canada announces that Thelma Sharman Brown of Nashville, Tenn., has been called to take a new position on its staff, that of Associate Secretary of Promotion and Sales. She will begin her duties at its New York offices next week.

Miss Brown comes from a long experience in the sales and advertising department of the Baptist Sunday School Board and Associated Bookstores where she has served as book consultant for the various publishing, distributing and missionary agencies of the Southern Baptist Convention. Author of several books, she has also conducted columns of book notes for various periodicals. She is a member of the national Religious Publishers Group, and recently prepared at their request a comprehensive catalog of religious books for the use of retail stores throughout the country.

Worldwide Bible Reading

NEW YORK, N Y. The American Bible Society is again sponsoring a program of Worldwide Bible Reading from Thanksgiving to Christmas. References for common daily readings are being widely distributed. The theme this year is "One World—One Book."

Persuasive Programs

Miss Doris Kinsley, writer of the intermediate worship programs now appearing in the Journal, writes this about some of the services prepared for November:

"Those worship services concerning giving to people in need proved so convincing to me that after posting the envelope to you, I proceeded to a store and bought ten dollars' worth of food to send to Germany. And I've just gone through my bureau drawers and clothes closet to send all possible wearing apparel. If the services produce the same effect upon the users as they did upon the author, there'll be a sudden increase in relief goods!"

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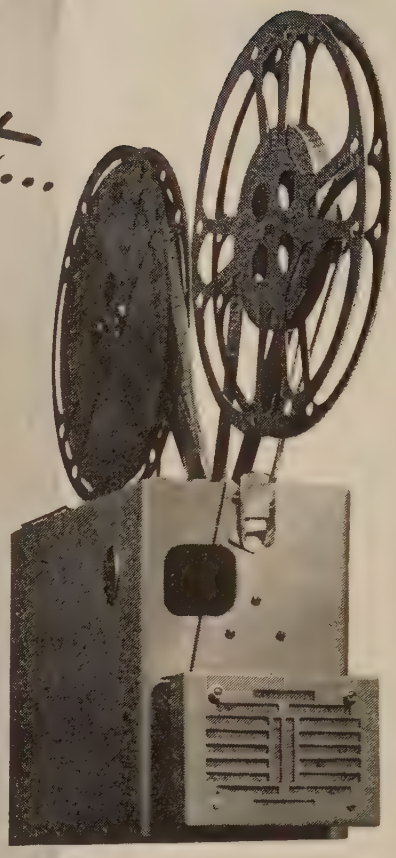

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Brute Force (Univ.) Charles Bickford, Roman Bohnen, Hume Cronyn, Burt Lancaster, Sam Levene. *Melodrama.* Goaded by sadistic, unjust treatment, prison inmates plot escape, are foiled in gory climax. . . . A forceful film, with characterizations successfully distinct. While no effort is made to present criminals as innocent and "crime doesn't pay," our sympathies are with them, and film becomes an *unjustifiable exercise in brutality.* **M**

Carnival in Costa Rica (Fox) Vera-Ellen, Dick Haymes, Celeste Holm, J. Carroll Naish, Ann Revere. *Musical.* Technicolored Costa Rican backgrounds, dances staged by Massine, frame a story about how a young couple manage to defeat their respective parents' high-handed plans for their marriage. . . . Backgrounds beautiful and, most important, authentic. Story slight, but pleasant, good humored. One virtue: the picture of a former Kansas school teacher happily married to a native rancher. *Zestful, entertaining.* **M,Y,C**

†**Crossfire** (RKO) George Cooper, Sam Levene, Robert Mitchum, Robert Ryan, Robert Young. *Drama.* As a police captain seeks to discover which of a group of bored G. I.'s (some still on police duty, some discharged) in Washington, D. C., has murdered a chance-met stranger who happened to be a Jew, flashbacks relate different stories of what happened, unsuspected motives, what boring military life has done to the men, the effect of hate, etc. . . . *A superbly* realistic treatment, with imaginative, use of the camera and directional touches to reveal overtones of personality, atmosphere. Its sermon on race hate is a bit dulled because the guilty man is so obviously an extreme case—but it is even more effective as a picture of what the leavings of wartime emotion, hate, plus overindulgence in liquor, can do to men. **M,Y**

Cynthia (MGM) Mary Astor, Gene Lockhart, George Murphy, Elizabeth Taylor. *Drama.* Small town high school girl, long depressed by family's overconcern for her

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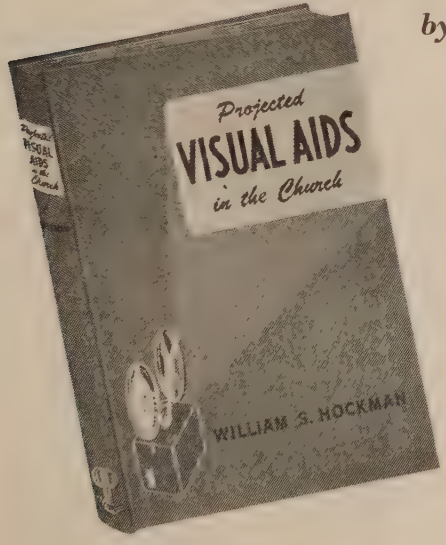

An outstanding authority, for twenty years Director of Religious Education in the Lakewood (Ohio) Presbyterian Church, presents the results of his experiments in the use of projected visual aids in worship and preaching services, film forums and curriculum enrichment. It points the way to the more effective use of this vivid new teaching technique.

The scope and value of the book can be gained by glancing through a partial list of subjects treated in its pages, as shown below:

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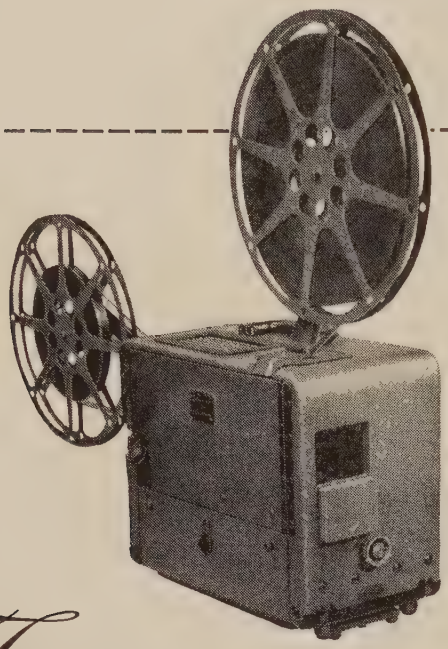

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health, father's frustration in his career, grows up in one eventful winter to normal enjoyment of life. . . . An unpretentious film, refreshing in its *simplicity* despite some caricatured situations. Note: no drinking. **M,Y**

Dear Ruth (Par.) Edward Arnold, Joan Caulfield, Billy DeWolfe, William Holden. *Comedy* about Ruth, who is forced to be friendly to deceive the unknown air force officer on leave who has been led by her younger sister to believe that the romantic letters she has written to him came from Ruth. . . . A thin story of mistaken identity that strains credulity, but in so doing provides *sprightly* if wearing entertainment. Considerable casual drinking. **M,Y**

Fiesta (MGM) Ricardo Montalban, Akim Tamiroff, Esther Williams. *Comedy*, with music, etc., set against not-too-convincing Mexican backdrops, bullfighting, all in technicolor. Theme: how a girl substitutes as matador for twin brother in order to redeem him with family, since he prefers to compose music. . . . A gaudy thing, utterly unconvincing, but *passable* if one is content with tunefulness, color, an escapist, incredible tale. **M,Y**

†**Great Expectations** (British film) Finlay Currie, Valerie Hobson, Bernard Miles, John Mills, Francis L. Sullivan, Anthony Wager. *Drama.* The Dickens novel about how a boy is raised from poverty to the state of "gentleman" by an unknown benefactor, the adventures that ensue when the strange helper reveals himself, the hero's relations with an eccentric, mad heiress and her proud, beautiful ward. . . . The story is exciting, suspenseful in itself, and beautifully told by means of the camera. But what is more important is the *successful Dickensian "feel"* of the film—its superb characterizations and dialogue, the sense of reality it gives to the fantastic plot, the allegorical nature of its events. **M,Y**

The Hucksters (MGM) Deborah Kerr, Clark Gable, Sydney Greenstreet, Adolph Menjou. *Drama* based on novel revealing greed, banality, jitteriness of advertising business. . . . There are some *excellent satirical scenes* and minor characterizations, but these *lose their sharpness* because they are victims of the Hollywood star system which makes the hero and his romance (oddly unmotivated) the main emphasis of the film.

I Wonder Who's Kissing Her Now (Fox) June Haver, Mark Stevens, Martha Stewart. *Musical.* Songs by Joe Howard, popular songwriter of early 1900's, presented in vaudeville and night club settings of the period and tied together in a story (untrue to facts) of the composer's early steps toward fame. . . . Once fact that events are not historical has been accepted, technicolored film is entertaining, *tuneful*, with better pace than most efforts based on same trite plot. **M,Y**

***Life with Father** (War.) Irene Dunne, Jimmy Lydon, Zasu Pitts, William Powell, Elizabeth Taylor. *Comedy* based on popular stage play which pictures life in the household of Clarence Day as a boy, as revealed in sketches from his pen. . . . Wonderful settings provide colorful (technicolored) background for domestic comedy *entirely delightful* in its transfer to screen. **M,Y,C**

The Other Love (UA) Richard Conte, David Niven, Barbara Stanwyck. *Drama* about a concert pianist whom tuberculosis puts in an alpine sanitorium where her main struggle is not against disease but to escape confinement, to avoid fear and to achieve a love affair. . . . A *meaningless* treatment of a selfpitying woman, painful to behold. **M**

Perils of Pauline (Par.) Constance Collier, Betty Hutton, John Lund, Billy DeWolfe. *Comedy.* Purporting to relate episodes in career of Pearl White, star of early movie serials, film burlesques techniques of early movie making. . . . Another "biography" that blithely ignores true facts of its subject's career, but is for the most part *good fun,* particularly for those who remember early movie endeavors. **M,Y,C**

Repeat Performance (Eagle-Lion) Richard Basehart, Louis Hayward, Joan Leslie. *Drama.* Having just murdered her unbearable alcoholic husband, actress is granted wish to live past year over again—with the same results, except that another commits the murder for her. . . . Inept handling on all scores of what might have been successful essay into fantasy. Film is saying, though not too clearly, that human beings are helpless in face of destiny. **M**

***The Secret Life of Walter Mitty** (RKO) Fay Bainter, Danny Kaye, Virginia Mayo. *Comedy* based on story by Thurber. Kaye in Harold Lloyd type of role as ineffectual, mother-dominated office hack who is dashing and courageous only in his fantastic daydreams. . . . The spy-chase sequences which frame the daydreams are confusing, routine, unworthy of the excellence of the other scenes Kaye's performances, the technicolored pictorial values, the imaginative dream portions make of film a *delight* as satirical fantasy. **M,Y,C**

They Won't Believe Me (RKO) Jane Greer, Susan Hayward, Rita Johnson, Robert Young. *Melodrama.* A no-good, who has spent his life pursuing wealth at all costs, with never a bow to ethics or morals, is accused of murder. Sure that his record will convict him anyway, he retells his life story in all its blackness. In flashback form, that is body of film. . . . Skilfully done, but hardboiled and trashy in theme. *Anything but uplifting—or even pleasant.* **M**

The Unfaithful (War.) Eve Arden, Lew Ayres, Zachary Scott, Ann Sheridan. *Melodrama.* The problem: when a husband discovers that the supposed burglar his wife has slain in apparent self-defense has been intimate with her during his overseas service, shall he forgive her? . . . Serious, honest in its effort to look at a domestic dilemma and to say something about divorce, a bit confused by the melodramatics with which it is set forth. Deserves credit as a *mature,* restrained film, particularly constructive in the contribution made by Ayres as a sincere lawyer concerned about morality. **M**

***Welcome Stranger** (Par.) Joan Caulfield, Bing Crosby, Barry Fitzgerald. *Comedy* about an irascible old country doctor who first resents, then comes to champion the young medical school graduate who comes to relieve him while he goes on long-postponed vacation. . . . Crosby and Fitzgerald doing for the medical profession what they did for the priesthood in "Going My Way," but not quite so successfully. A *lightweight, good-humored, entertaining* film. **M,Y,C**

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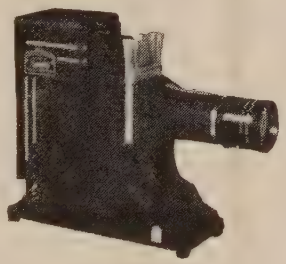

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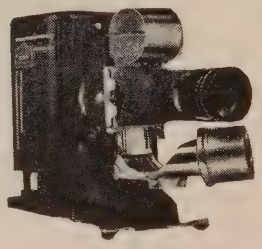

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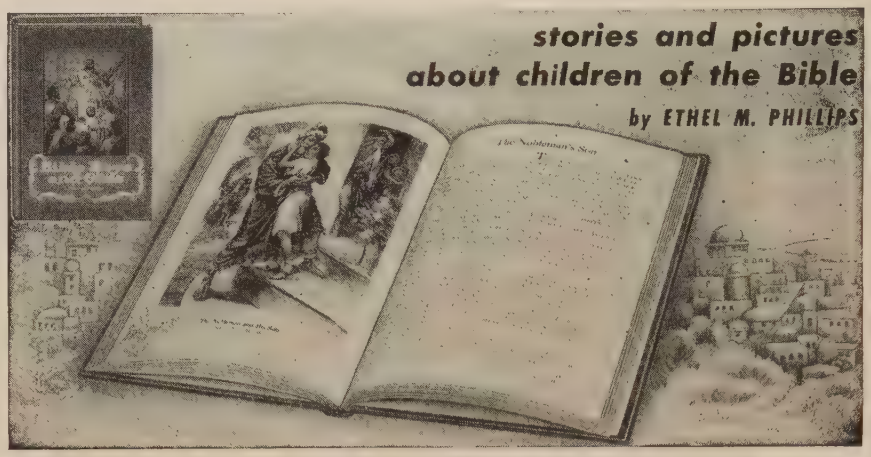

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Beyond Our Own

The first film produced by the Protestant Film Commission was shown at the Visual Education Workshop held at Green Lake, Wisconsin, September 1-6. The picture, "Beyond Our Own," was rushed by plane from a Hollywood laboratory for this preview. It is to have a "world première" simultaneously in local churches in 100 cities throughout the United States and Canada, on Novemher 11.

This film was produced by an outstanding Hollywood producer of short subjects and is acted by 20th Century-Fox and Paramount featured players. The money for the production was given by 13 denominations. It will be distributed through the Religious Film Association, local film libraries, and through the denominations which sponsored it. It is a 16 mm. sound film, which runs for 40 minutes, and it is expected that the rental price will be $10.00.

The story tells about a man who lost himself in his business affairs, and found himself through the aid of his missionary brother. The picture is keyed to the theme of "Worldwide Evangelism," the churches' mission study theme for 1947-48.

This film was dedicated to Christian service in a special program at the Fourth International Workshop in Audio-Visual Education, attended by more than 300 people. It was very well received.

"Beyond Our Own" will be reviewed in more detail in a later issue of the *Journal*.

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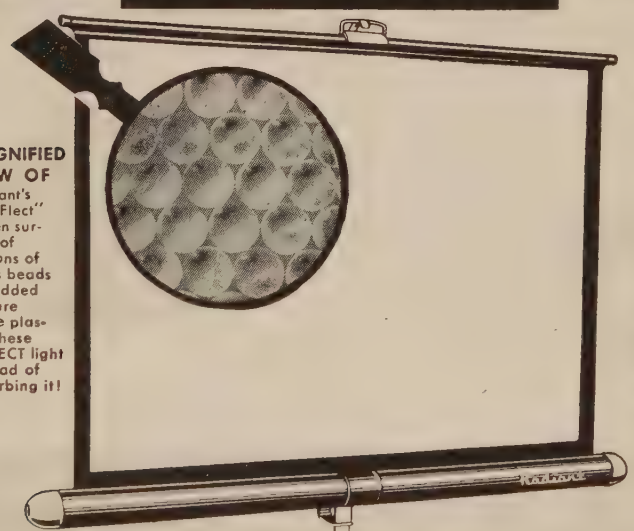

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Editorials

Having Lengthened Our Cords—What Now?

THE CHRISTIAN EDUCATION MOVEMENT is now engaged in obeying the Scriptural injunction, "*Spare not. Lengthen thy cords.*" It must not forget the rest of that directive, "and strengthen thy stakes."

A country preacher gave one young listener the meaning of that text years ago: in managing a tent, if you want to expand its capacity you must lengthen its ropes. But forget not that when you do, you are exposing your frail habitation to an extra strain when a big wind arrives. To meet that strain you must drive your stakes deeper into the good old earth. And it is the same in any other new venture of life—farming, character building, spiritual growth—said the preacher in the village church. Historically one can quarrel with his exegesis, but not with his knowledge of tents.

For a long time, and during the last ten years in particular, the Christian education movement has been engaged in an unprecedented project of lengthening its cords.

What did it mean when a few years ago a denominational executive boldly told his fellow executives that the time had come when Christian education must "face outward" to the needs of the world? Just another speech? By no means that, but rather a deep conviction that set the hearts of his hearers on fire. And why did the United Christian Education Advance grow out of that conference? Why the impressive round of denominational plans to increase Sunday school enrollment? Why the quick and unforeseen tie-up between evangelism and Christian education in the missions to Christian teachers and the National Teaching Mission Crusade now so vigorously under way? Because Christian education began to do aggressively and on a large scale what had become in recent years an inconspicuous part of its purpose—going out *to reach the unreached.* And as now planned, this is certainly an expansion of the tent, an enlargement of "the place of thy habitation."

Facing outward to those unreached is only one phase among many of this expansion. A complete record would need to deal with plans to reach the public mind. It would tell about a radio program aimed at, and reaching, the general public; about releases to 6700 daily and weekly papers and 151 religious papers with 327 million readers. Under the compulsion of this ideal of its expanding purpose, Christian education now talks calmly about doing other new things, such as taking the home into its field of operations in a completely revolutionary sense. It looks upon the movement towards world Christianity as another opportunity for it to stretch its tent.

Having lengthened one's cords—what then? One must strengthen his stakes, drive them deeper.

Christian education has long had good reasons for improving the quality of its program. But to them has been added this one that leads all the rest: if we are going to take in more territory we must have, not just more teachers but better ones, not just more classrooms fitted only for listening but ones equipped for the participation of pupils. The issue gets larger as expansion goes on.

And so one could speak about more and better leadership education, and more attention to the nurture of Christian life in the home, and a hundred radio programs where now we have one, and a new understanding of our theological base. In fact, as one gets into details he finds himself wondering as to whether the thing being discussed really is a cord or a stake!

And the uncertainty continues until the wind takes hold. Then the truth dawns: the cord and the stake are one, for they hold or they break together. They are both parts of one thing, a continuous resistance to disaster from ridge pole to and into the ground. The people, for example, who have done most to extend Christian nurture into the everyday life of the home are those who have done the most, and will do the most henceforth, to provide helps for the home in putting this idea into effect. To *expand* and to *be prepared for expansion* spring from a single impulse in a sensitive heart. It is this same unity between things that seem to be a long way apart that led one poet to write,

> Though the long seasons seem to separate
> Sowing and reaping or things dreamed or done,
> Yet when a man reaches the ivory gate
> Labor and life and seed and corn are one.

and another to say,

> The goal is already present in the path that leads you into it . . .
> Truth, sought with the whole self, will thereby cleanse your thoughts of prejudice and purify your judgment of error . . .

To the Bread and the Cup

A Meditation for
World Communion Sunday
October 5, 1947

IN REVERENCE I take you in my hand.

Some think that at a time like this you change
By miracle to holy flesh and blood.
And by that faith find soul and mind enriched.

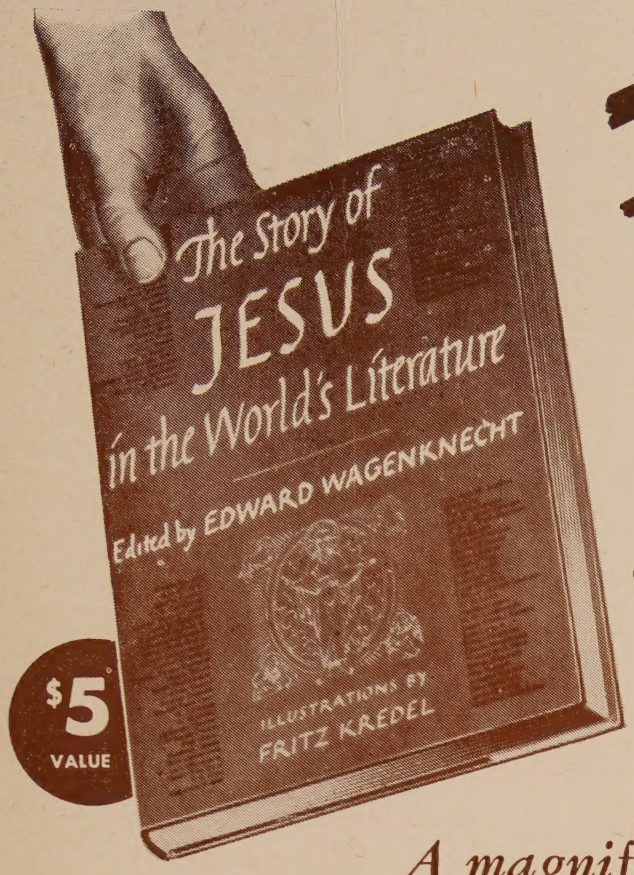
A deeper miracle than this I seek—
A transmutation not in you, but me.
Through you, let there be etched in me the words
Of One, "This do in memory of me."
Thereby I find my will enchained by His.
I sense a force to purge my sin and hate.
My eyes are lifted from my small concerns
To see the tortured children of the world.
There come to sit beside me in this place
The maimed, the blind, those slain by greed.
And when I quail at such a sight I hear
A voice, "Lo, I am with you evermore."

In reverence I take you in my hand.

The Cover Picture

"WAILING HARPS," the etching reproduced on the cover, was done by Lyman Byxbe of Estes Park, Colorado. He found this subject while going up to Pike's Peak.

Mr. Byxbe is a well known etcher whose works have been exhibited across the country and many of whose prints have been bought by the Library of Congress. He had a one man show at the National Gallery of Art, Smithsonian Institution, Washington, D. C. in 1937. His etchings, for sale at modest prices in gift shops and "trading posts" in Rocky Mountain region, enable visitors to carry home with them a reminder of the glories of the mountain scenery.



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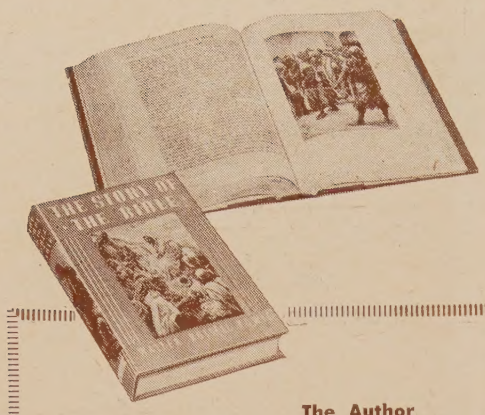

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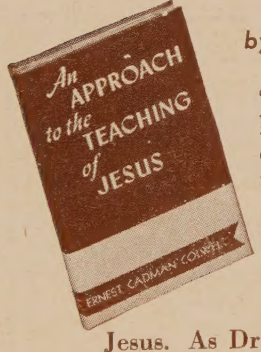
An APPROACH to the TEACHING of JESUS



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